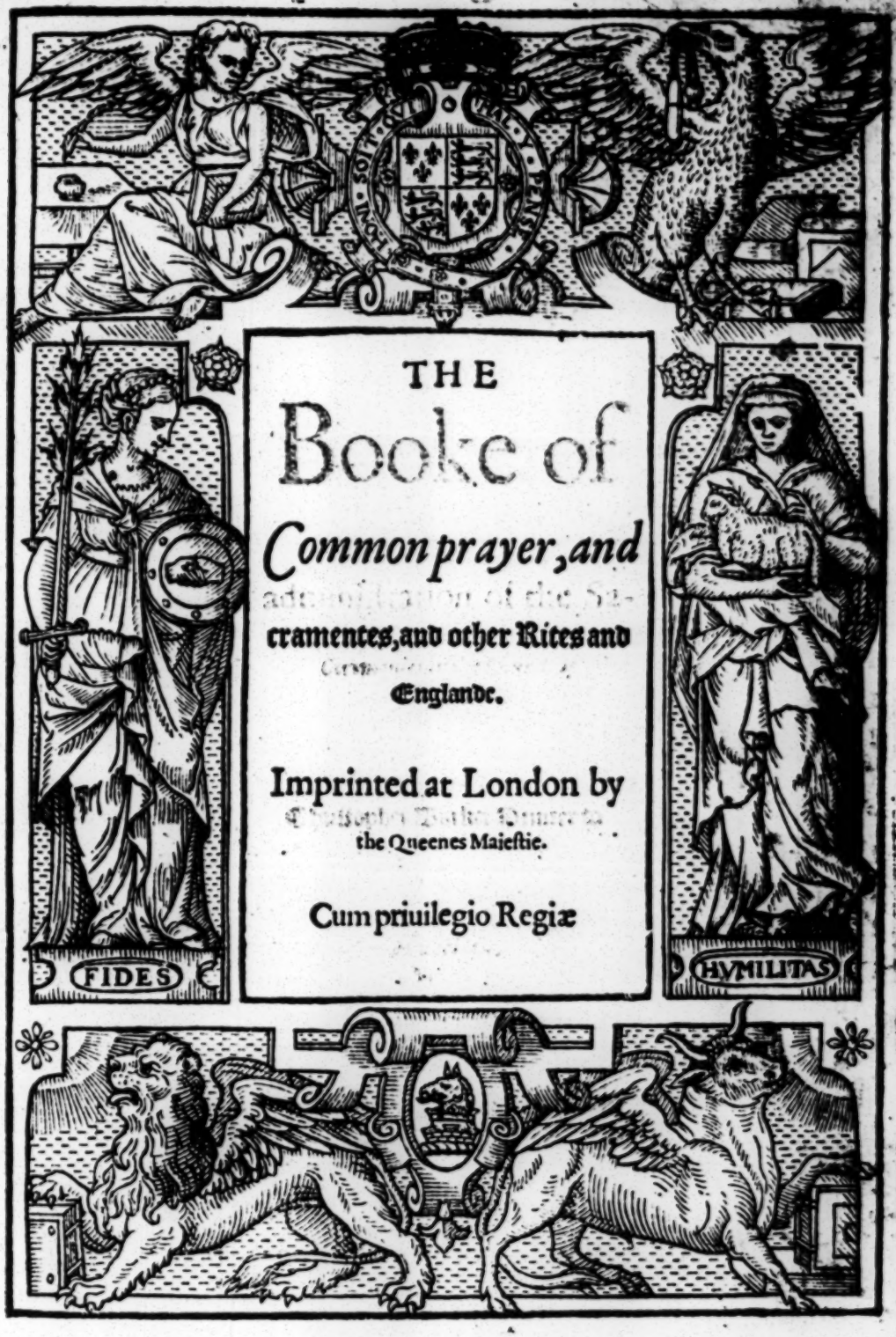


THE

Booke of

Common prayer, and

cramentes, and other Rites and

Englande.

Imprinted at London by

the Queenes Maieſtie.

Cum priuilegio Regiæ

The yeere of our Lord.		Sund. letter.			Aſhwedneſday the firſt day of Lent.	
1578	2	E			Februa. 12	Marche. 30
1579	3	D			Marche. 4	April. 19
1580	4	C			Febrar. 17	3
1581	5	B			8	Marche. 26
1582	6	A			28	April. 15
1583	7	G			13	Marche. 31
1584	8	F			Marche. 3	April. 19
1585	9	E			Febrar. 24	11
1586	10	D			16	3
1587	11	C			Marche. 1	16
1588	12	B			Febrar. 21	7
1589	13	A			12	Marche. 30
1590	14	G			Marche. 4	April. 19
1591	15	F			Febrar. 17	4
1592	16	E			9	Marche. 26
1593	17	D			28	April. 15
1594	18	C			13	Marche. 31
1595	19	B			Marche. 5	April. 20
1596	1	A			Febrar. 25	11
1597	2	G			9	Marche. 27
1598	3	F			Marche. 1	April. 16
1599	4	E			Febrar. 21	8
1600	5	D			6	Marche. 23
1601	6	C			25	April. 12
1602	7	B			17	4
1603	8	A			Marche. 9	24

Ianuarie hath.xxxj.dayes.

ryseth 7.mi.34
falleth 4.mi.26

					Morning prayer. ii. Lesson	Euening prayer. ii. Lesson.	
i	A		Circumcision	Ge.xvii.	Rom.ii	Deut.x	Colos.ii
ii	b	iiii No		Gen.i	Matth.i	Gen.ii	Rom.i
iii	c	iii No		iii	ii	iiii	ii
iiii	d	Vid. No		v	iii	vi	iii
v	e			vii	iiii	viii	iiii
vi	f	viii Id	Epiphanie.	Esai.lx.	Luke. iii	Esa. xlix	John. ii
vii	g	vii Id		Gen.ix.	Matth. v	Gen. xii	Rom.v
viii	A	vi Id	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id		xv	vii	xvi	vii
x	c	iiii Id		xvii	viii	xviii	viii
xi	d	iii Id		xix	ix	xx	ix
xii	e	Vid. Id	Solin Aqua	xxi	x	xxii	x
xiii	f		Hillarii.	xxiii	xi	xxiiii	xi
xiiii	g	xix kl	Februarii.	xxv	xii	xxvi	xii
xv	A	xviii kl		xxvii	xiii	xxviii	xiii
xvi	b	xvii kl		xxix	xiiii	xxx	xiiii
xvii	c	xvi kl		xxxi	xv	xxxii	xv
xviii	d	xv kl	Prisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii kl		xxxv	xvii	xxxvii	i.Cor.i
xx	f	xiii kl	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii kl	Agnes.	xl	xix	xli	iii
xxii	A	xi kl	Vincent.	xlii	xx	xlii	iiii
xxiii	b	x kl		xliiii	xxi	xlv	v
xxiiii	c	ix kl		xlvi	xxii	xlvii	vi
xxv	d	viii kl	Conuer.Paul	Wisd. v.	Act. xxii	Wisd.vi.	Act.xxvi
xxvi	e	vii kl		Gen. 48.	Mat. 23.	Gen. xlix	i Cor.vii
xxvii	f	vi kl		l	xxiiii	Exod.i	viii
xxviii	g	v kl		Exod.ii	xxv	iii	ix
xxix		iiii kl		iiii	xxvi	v	x
xxx	b	iii kl		vii	xxvii	viii	xi
i	c	Vid. kl		ix	xxviii	x	xii

						Euening prayer.	ii. Leſſon.
		riſeth	7.mi.14	Morning prayer,	ii.Leſſon.		
		falleth	4.mi.46				
ii	d		Faſt.	Exod.xi.	Marke,i	Exod.xii	i.Coꝛ.xiu
iii	e	iiii No.		Wild.ix.	ii	Wiſ.xii.	xiiii
iiii	f	iii No.	Blaſii	Exo.xiii.	iii	Ex.xiii.	xv
v	g	Pꝛid.No.		xv	iiii	xvi	xvi
vi			Agathe.	xvii	v	xviii	ii. Coꝛ.i.
vii	b	viii Id.		xix	vi	xx	ii
viii	c	vii Id.		xxi	vii	xxii	iii
ix	d	vi Id.		xxiii	viii	xxiiii	iiii
x	e	v Id.		xxxii	ix	xxxiii	v
xi	f	iiii Id.		xxxiiii	x	Le. xviii.	vi
xii	g	iii Id.		Leui. xix	xi	xx	vii
xiii		Pꝛid. Id.		xxvi	xii	Num.xi.	viii
xiiii	b		Marche.	Num.xii	xiii	xiii	ix
xv	c	xvi kl.	Ualentine.	xiiii	xiiii	xvi	x
xvi	d	xv kl.		xvii	xv	xx	xi
xvii	e	xiiii kl.		xxi	xvi	xxii	xii
xviii	f	xiii kl.		xxiii	Lu.di.i.	xxiiii	xiii
xix	g	xii kl.		xxv	di.i.	xxvii	Galat. i.
xx		xi kl.		xxx	ii	xxxi	ii
xxi	b	x kl.		xxxii	iii	xxxv	iii
xxii	c	ix kl.		xxxvi	iiii	Deut.i.	iiii
xxiii	d	viii kl.		Deut.ii.	v	iii	v
xxiiii	e	vii kl.	Faſt.	iiii	vi	v	vi
xxv	f	vi kl.		Wiſ.xix	vii	Eccle.i.	Ephe.i.
xxvi	g	v kl.		Deut. vi	viii	Deu.vii.	ii
xxvii		iiii kl.		viii	ix	x	iii
xxviii	b	iii kl.		x	x	xi	iiii
xxix	c	Pꝛid. kl.		xiii	xi	xv	v

					Sonne		6.mi.18	Morning prayer.		Euening prayer.	
					ryseth						
					falleth		5.mi.42				
					Pſalmes				ii.Leſſon.		ii.Leſſon.
xxx	d	Kalend.		Dauid.		Deu.xvi.		Lu.xii	De.xvii.		Ephe.vi.
i	e	vi	No	Cedde.		xviii		xiii	xix		Phil.i
ii	f	v	No			xx		xiiii	xxi		ii
iii	g	iiii	No			xxii		xv	xxiiii		iii
iiii	A	iii	No			xxv		xvi	xxvi		iiii
v	b	Pꝛid.	No			xxvii		xvii	xxviii		Colol. i.
vi	c	Nonas.		Perpetue.		xxix		xviii	xxx		ii
vii	d	viii	Id			xxxi		xix	xxxii		iii
viii	e	vii	Id			xxxiii		xx	xxxiiii		iiii
ix	f	vi	Id			Joſue.i.		xxi	Joſue. ii.		i. Theſ. i.
x	g	v	Id			iii		xxii	iiii		ii
xi	A	iiii	Id	Gregorie.		v		xxiii	vi		iii
xii	b	iii	Id			vii		xxiiii	viii		iiii
xiii	c	Pꝛid.	Id			ix		John.i.	x		v
xiiii	d	Idus.				xxiii		ii	xxiiii		ii. Theſ. i
xv	e	xvii	kl	Apꝛilis.		Judg. i		iii	Jud. ii		ii
xvi	f	xvi	kl			iii		iiii	iiii		iii
xvii	g	xv	kl	Edwarde.		v		v	vi		i. Tim. i.
xviii	A	xiiii	kl			vii		vi	viii		ii. iii.
xix	b	xiii	kl			ix		vii	x		iii
xx	c	xii	kl	Benedict.		xi		viii	xii		v
xxi	d	xi	kl			xiii		ix	xiii		vi
xxii	e	x	kl			xv		x	xvi		ii. Tim. i.
xxiii	f	ix	kl	Faſt.		xvii		xi	xviii		ii
xxiiii	g	viii	kl			Eccl. ii.		xii	Eccle. iii		iiii
xxv	A	vii	kl			Jud. xix.		xiii	Judg. xx		iiii
xxvi	b	vi	kl			xxi		xiiii	Ruth. i		Titus. i.
xxvii	c	v	kl			Ruth. ii		xv	iii		ii. iii
xxviii	d	iiii	kl			iiii		xvi	i. King. i.		Phile. i
xxix	e	iii	kl			i. King. ii		xvii	iii		Heb. i.
xxx	f	Pꝛid.	kl			iiii		xviii	v		ii

					ryſeth / falleth 6.mi.17 / 5.mi.43	Morning prayer. ii. Leſſon.	Euening prayer. ii. Leſſon.	
i	g				i.king.vi.	Iohn.xix	i.king.vii	Hebre.3.
ii		iiii	No		viii	xx	ix	iiii
iii	b	iii	No	Richard.	x	xxi	xi	v
iiii	c	Pꝛid.	No	Ambroſe	xii	Actes.i.	xiii	vi
v	d				xiiii	ii	xv	vii
vi	e	viii	Id		xvi	iii	xvii	viii
vii	f	vii	Id		xviii	iiii	xix	ix
viii	g	vi	Id		xx	v	xxi	x
ix		v	Id		xxii	vi	xxiii	xi
x	b	iiii	Id		xxiiii	vii	xxv	xii
xi	c	iii	Id		xxvi	viii	xxvii	xiii
xii	d	Pꝛid.	Id		xxviii	ix	xxix	James. i
xiii	e				xxx	x	xxxi	ii
xiiii	f	xviii	kl	Maii.	i.king. i.	xi	ii. king. ii	iii
xv	g	xvii	kl		iii	xii	iiii	iiii
xvi		xvi	kl		v	xiii	vi	v
xvii	b	xv	kl		vii	xiiii	viii	i.Pet.i
xviii	c	xiiii	kl		ix	xv	x	ii
xix	d	xiii	kl	Alphege.	xi	xvi	xii	iii
xx	e	xii	kl		xiii	xvii	xiiii	iiii
xxi	f	xi	kl		xv	xviii	xvi	v
xxii	g	x	kl		xvii	xix	xviii	2. Pet.1.
xxiii		ix	kl	S. Geoꝛge.	xix	xx	xx	ii
xxiiii	b	viii	kl		xxi	xxi	xxii	iii
xxv	c	vii	kl		Eccl.iiii.	xxii	Eccl.v.	i. Iohn.i.
xxvi	d	vi	kl		ii. kin. 23	xxiii	2.kin. 24	ii
xxvii	e	v	kl		xii.king. i	xxiiii	3.king.2	iii
xxviii	f	iiii	kl		iii	xxv	iiii	iiii
xxix	g	iii	kl		v	xxvi	vi	v
xxx		Pꝛid	kl		vii	xxvii	viii	2.3.Ioh.

						Morning prayer. ii. Lesson.	Euening prayer, ii. Lesson.	
				ryseth	5.mi.18			
				falleth	6.mi.42			
i	b					Eccl. vii.	Act. viii.	Eccle.ix.	Iude. i.
ii	c	vi	No			iii.kin.ix.	xxviii	3.kin.x.	Rom.i.
iii	d	v	No	Inuention of		xi	Matth. i.	xii	ii
iiii	e	iiii	No	the Crosse.		xiii	ii	xiiii	iii
v	f	iii	No			xv	iii	xvi	iiii
vi	g	Nid.	No	Iohn Euang.		xvii	iiii	xviii	v
vii	A					xix	v	xx	vi
viii	b	viii	Id			xxi	vi	xxii	vii
ix	c	vii	Id			iiii. kin.i.	vii	4.king.ii.	viii
x	d	vi	Id			iii	viii	iiii	ix
xi	e	v	Id			v	ix	vi	x
xii	f	iiii	Id			vii	x	viii	xi
xiii	g	iii	Id			ix	xi	x	xii
xiiii	A	Nid.	Id			xi	xii	xii	xiii
xv	b					xiii	xiii	xiii	xiiii
xvi	c	xvii	kl	Iunii.		xv	xiiii	xvi	xv
xvii	d	xvi	kl			xvii	xv	xviii	xvi
xviii	e	xv	kl			xix	xvi	xx	i.Cor.i.
xix	f	xiiii	kl	Dunstane.		xxi	xvii	xxii	ii
xx	g	xiii	kl			xxiii	xviii	xxiiii	iii
xxi	A	xii	kl			xxv	xix	i.Esd.i.	iiii
xxii	b	xi	kl			i. Esd.iii.	xx	iiii	v
xxiii	c	x	kl			v	xxi	vi	vi
xxiiii	d	ix	kl			vii	xxii	ix	vii
xxv	e	viii	kl			ii.Esd.i.	xxiii	ii. Esd.ii.	viii
xxvi	f	vii	kl	Augustine.		iiii	xxiiii	v	ix
xxvii	g	vi	kl			vi	xxv	viii	x
xxviii	A	v	kl			ix	xxvi	x	xi
xxix	b	iiii	kl			xiii	xxvii	Hest.i.	xii
xxx	c	iii	kl			Hest.ii.	xxviii	iii	xiii
xxxi	d	Nid.	kl			iiii	Marke.i.	v	xiiii

				ryseth / falleth	3.mi.34 / 8.mi.26	Morning prayer, ii.Lesson.		Euening prayer, ii.Lesson.	
i	e				Hesk.vi.	Mark.ii.	Hesk. vii.	i.Cor.xv.
ii	f	iiii	No.		viii	iii	ix	xvi
iii	g	iii	No.	Nichomede.	Job.i.	iiii	Job.ii	ii.Cor.i.
iiii		Prid.	No.		iii	v	iiii	ii
v	b			Bonifacc.	v	vi	vi	iii
vi	c	viii	Id.		vii	vii	viii	iiii
vii	d	vii	Id.		ix	viii	x	v
viii	e	vi	Id.		xi	ix	xii	vi
ix	f	v	Id.		xiii	x	xiiii	vii
x	g	iiii	Id.		xv	xi	xvi	viii
xi		iii	Id.	Barnab.apost.	Eccle. x.	Act. xiiii.	Eccl. xii.	Acts. xv.
xii	b	Prid.	Id.		Job. 17.	Mar. xii.	Job. xix.	ii.Cor.ix.
xiii	c			Solstitiū æsti.	xx (18.	xiii	xxi	x
xiiii	d	xviii	kl.	Julii.	xxii	xiiii	xxiii	xi
xv	e	xvii	kl.		xxiiii. xxv	xv	26, 27.	xii
xvi	f	xvi	kl.		xxviii	xvi	xxix	xiii
xvii	g	xv	kl.		xxx	Luke.i.	xxxi	Galat. i.
xviii		xiiii	kl.		xxxii	ii	xxxiii	ii
xix	b	xiii	kl.		xxxiiii	iii	xxxv	iii
xx	c	xii	kl.	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.		xxxviii	v	xxxix	v
xxii	e	x	kl.		xl	vi	xli	vi
xxiii	f	ix	kl.	Fast.	xlii	vii	Prou.i.	Ephe.i.
xxiiii	g	viii	kl.		Mala. iii.	Mat.iii.	Mala.iiii	Mat. xiiii
xxv		vii	kl.		Prou.ii	Luk.viii.	Prou.iii.	Ephe. ii.
xxvi	b	vi	kl.		iiii	ix	v	iii
xxvii	c	v	kl.		vi	x	vii	iiii
xxviii	d	iiii	kl.	Fast.	viii	xi	ix	v
xxix	e	iii	kl.		Eccl. xv.	Actes.iii.	Eccl.xix.	Acts. iiii.
xxx	f	Prid.	kl.		Prou.x	Luke.xii.	Prou. xi.	Ephe. vi.

riſeth / falleth — hour — 4.mi.18 / 7.mi.42

				Morning prayer.		Euening prayer.	
				ii. Leſſon.		ii. Leſſon.	
i	g	Kalend.	Uiſita. of Ma.	Prou.xii.	Luk.xiii.	Pro. xiii.	Phil.i.
ii		vi No		xiiii	xiiii	xv	ii
iii	b	v No	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No.		xviii	xvi	xix	iiii
v	d	iii No.		xx	xvii	xxi	Colol.i
vi	e	Prid.No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas.	begin.	xxiiii	xix	xxv	iii
viii	g	viii Id.		xxvi	xx	xxvii	iiii
ix		vii Id.		xxviii	xxi	xxix	i. Thel.i.
x	b	vi Id.		xxxi	xxii	Eccle.i.	ii
xi	c	v Id.		Eccle. ii.	xxiii	iii	iii
xii	d	iiii Id.	Dolin Leo.	iiii	xxiiii	v	iiii
xiii	e	iii Id.		vi	John.i.	vii	v
xiiii	f	Prid. Id.		viii	ii	ix	ii.Thel.i.
xv	g		Swithune.	x	iii	xi	ii
xvi		xvii kl	Auguſt.	xii	iiii	Jere.i.	iii
xvii	b	xvi kl.		Jere.ii.	v	iii	i. Tim.i.
xviii	c	xv kl.		iiii	vi	v	ii.iii
xix	d	xiiii kl.		vi	vii	vii	iiii
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.		x	ix	xi	vi
xxii	g	xi kl.	Magdalen.	xii	x	xiii	ii.Tim.i.
xxiii		x kl.		xiiii	xi	xv	ii
xxiiii	b	ix kl.	Faſt.	xvi	xii	xvii	iii
xxv	c	viii kl.	James Apoſt	Eccl.xxi.	xiii	Ec. xxiii.	iiii
xxvi	d	vii kl.	Anne.	Jer. xviii	xiiii	Jere.xix.	Titus. i.
xxvii	e	vi kl.		xx	xv	xxi	ii.iii
xxviii	f	v kl.		xxii	xvi	xxiii	Phile.i.
xxix	g	iiii kl.		xxiiii	xvii	xxv	Heb. i.
xxx		iii kl.		xxvi	xviii	xxvii	ii
xxx	b	Prid. kl.		xxviii	xix	xxix	iii

					rysseth / falleth	7.mi.14 / 4.mi.46	Morning prayer. ii. Lesson.	Euening prayer. ii. Lesson.
i	c			Lammas.	Jere. xxx	John. xx.	Jer. xxxi.	Oeb.iiii
ii	d	iiii	No		xxxii	xxi	xxxiii	v
iii	e	iii	No		xxxiiii	Actes.i.	xxxv	vi
iiii	f	Pzid.	No		xxxvi	ii	xxxvii	vii
v	g				xxxviii	iii	xxxix	viii
vi		viii	Id	Transfigura.	xl	iiii	xli	ix
vii	b	vii	Id	Name of Jes.	xlii	v	xliii	x
viii	c	vi	Id		xliiii	vi	xlv.xlvi.	xi
ix	d	v	Id		xlvii	vii	xlviii	xii
x	e	iiii	Id	Laurence.	xlix	viii	l	xiii
xi	f	iii	Id		li	ix	lii	Jacob.i.
xii	g	Pzid.	Id		Lamen.i.	x	Lamē. ii.	ii
xiii					iii	xi	iiii	iii
xiiii	b	xix	kl	Septembris.	v	xii	Ezec.ii.	iiii
xv	c	xviii	kl		Ezec.iii.	xiii	vi	v
xvi	d	xvii	xl		vii	xiiii	xiii	i.Pet.i
xvii	e	xvi	kl		viii	xv	xviii	ii
xviii	f	xv	kl		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii	kl		Dan.i.	xvii	Dan.ii	iiii
xx		xiii	kl		iii	xviii	iiii	v
xxi	b	xii	kl		v	xix	vi	ii. Pet.i.
xxii	c	xi	kl		vii	xx	viii	ii
xxiii	d	x	kl	Fast.	ix	xxi	x	iii
xxiiii	e	ix	kl		Eccl.xxv.	xxii	Eccl. 29.	i.John.i
xxv	f	viii	kl		Dan.xi.	xxiii	Dan. xii.	ii
xxvi	g	vii	kl		xiii	xxiiii	xiiii	iii
xxvii		vi	kl		Ose. i.	xxv	Ose.ii.iii.	iiii
xxviii	b	v	kl	Augustine.	iiii	xxvi	v.vi.	v
xxix	c	iiii	kl	Head of John.	vii	xxvii	viii	2.3.Joh
xxx	d	iii	kl		ix	xxviii	x	Jude.
xxx	e	Pzid.	kl		xi	Matth. i.	xii	Rom. i.

				riseth	5.mi.36	Morning prayer, ii. Lesson.	Euening prayer. ii. Lesson.
				kalleth	6.mi.24		
i	f		Giles.	Ose. xiii.	Mat.ii.	Ose. 14.	Rom. 2.
ii	g	iiii No		Joel.i.	xii	Joel. ii.	iii
iii		iii No		iii	iiii	Amos i.	iiii
iiii	b	Pyd. No		Amos.ii.	v	iii	v
v	c		Dog dayes	iiii	vi	v	vi
vi	d	viii Id	ende.	vi	vii	vii	vii
vii	e	vii Id		viii	viii	ix	viii
viii	f	vi Id	Nati. of Ma.	Abdias. i	ix	Jonas 1.	ix
ix	g	v Id		Jon.ii. iii	x	iiii	x
x		iiii Id		Miche. i.	xi	Miche. 2	xi
xi	b	iii Id		iii	xii	iiii	xii
xii	c	Pyd. Id		v	xiii	vi	xiii
xiii	d			vii	xiiii	Naum. 1	xiiii
xiiii	e	xviii kl	Holy crosse.	Nau.ii.	xv	iii	xv
xv	f	xvii kl	Aequinoct.	Abac.i.	xvi	Abacu. 2	xvi
xvi	g	xvi kl	autumnal.	iii	xvii	Soph.1.	1.Coy.1.
xvii		xv kl	Lambert.	Soph. ii	xviii	iii	ii
xviii	b	xiiii kl		Agge.i.	xix	Agge. 2.	iii
xix	c	xiii kl		Zacha.i.	xx	Zac. 2. 3.	iiii
xx	d	xii kl	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl		Eccl. 35	xxii	Eccl. 38	vi
xxii	f	x kl		Zach. vii.	xxiii	Zacha. 8.	vii
xxiii	g	ix kl		ix	xxiiii	x	viii
xxiiii		viii kl		xi	xxv	xii	ix
xxv	b	vii kl		xiii	xxvi	xiiii	x
xxvi	c	vi kl	Cipryan.	Mala.i.	xxvii	Mala. 2.	xi
xxvii	d	v kl		iii	xxviii	iiii	xii
xxviii	e	iiii kl		Tob.i.	Marke.i.	Tob. 2.	xiii
xxix	f	iii kl		Eccl.39.	ii	Eccl.44.	xiiii
xxx	g	Pyd. kl	Hierome.	Tob.iii.	iii	Tob.4.	xv

October hath.xxxj.dayes.

					ryseth / falleth	6.mi.35. / 5.mi.25.	Morning prayer. ii.Lesson.	Euening prayer. ii.Lesson.
i				Remige.	Tob. v.	Mar. iiii	Tobi. vi.	i. Cor. xvi
ii	b	vi	No		vii	v	viii	ii. Cor. i.
iii	c	v	No		ix	vi	x	ii
iiii	d	iiii	No		xi	vii	xii	iii
v	e	iii	No		xiii	viii	xiiii	iiii
vi	f	Pri.	No	Faith.	Judith. i	ix	Judith. ii	v
vii	g				iii	x	iiii	vi
viii		viii	Id		v	xi	vi	vii
ix	b	vii	Id	Dennis.	vii	xii	viii	viii
x	c	vi	Id		ix	xiii	x	ix
xi	d	v	Id		xi	xiiii	xii	x
xii	e	iiii	Id		xiii	xv	xiiii	xi
xiii	f	iii	Id	Edwarde.	xv	xvi	xvi	xii
xiiii	g	Pri.	Id		Wisd. i.	Luk. di. i.	Wisd. ii.	xiii
xv					iii	di. i	iiii	Galat. i.
xvi	b	xvii	kl	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl	Etheldrede.	vii	iii	viii	iii
xviii	d	xv	kl		Eccle. ii.	iiii	Job. i	iiii
xix	e	xiiii	kl		Wisd. ix	v	Wisd. x.	v
xx	f	xiii	kl		xi	vi	xii	vi
xxi	g	xii	kl		xiii	vii	xiiii	Ephes. i.
xxii		xi	kl		xv	viii	xvi	ii
xxiii	b	x	kl		xvii	ix	xvii	iii
xxiiii	c	ix	kl		xix	x	Eccle. i.	iiii
xxv	d	viii	kl	Crispine.	Eccle. ii	xi	iii	v
xxvi	e	vii	kl		iiii	xii	v	vi
xxvii	f	vi	kl	Fast.	vi (25	xiii	vii	Phil. i.
xxviii	g	v	kl		Job. 24.	xiiii	Job. xlii.	ii
xxix		iiii	kl		Eccl. viii	xv	Eccle. ix.	iii
xxx	b	iii	kl		x	xvi	xi	iiii
xxx	c	Pri.	kl	Fast.	xii	xvii	xiii	Colos. i.

					ryseth / falleth	7.mi.34 / 4.mi.26	Morning prayer, ii. Lesson.	Euening prayer, ii. Lesson.
i	d				Wisd. iii.	He. xi. xii.	Wisd. v.	Apo. xix.
ii	e	iiii	No.		Ecc. xliii.	Lu. xviii.	Eccl. xv.	Colos. ii.
iii	f	iii	No.		xvi	xix	xvii	iii
iiii	g	Pyd.	No.		xviii	xx	xix	iiii
v					xx	xxi	xxi	i. Thes. i.
vi	b	viii	Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii	Id.		xxiiii	xxiii	xxv	iii
viii	d	vi	Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v	Id.		xxix	John. i.	xxx	v
x	f	iiii	Id.		xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii	Id.	S. Martin.	xxxiii	iii	xxxiiii	ii
xii		Pyd.	Id.		xxxv	iiii	xxxvi	iii
xiii	b			Byce.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii	kl.	Decembris.	xxxix	vi	xl	ii. iii
xv	d	xvii	kl.	Machute.	xli	vii	xlii	iiii
xvi	e	xvi	kl.		xliii	viii	xliiii	v
xvii	f	xv	kl.		xlv	ix	xlvi	vi
xviii	g	xiiii	kl.		xlvii	x	xlviii	ii. Tim. i.
xix		xiii	kl.		xlix	xi	l	ii
xx	b	xii	kl.	Edmũd king	li	xii	Baruc. i.	iii
xxi	c	xi	kl.		Baruc. ii.	xiii	iii	iiii
xxii	d	x	kl.	Cicelie	iiii	xiiii	v	Titus. i.
xxiii	e	ix	kl.	Clement	vi	xv	Esai. i.	ii. iii
xxiiii	f	viii	kl.		Esai. ii.	xvi	iii	Phile. i
xxv	g	vii	kl.	Katherin.	iiii	xvii	v	Hebr. i.
xxvi		vi	kl.		vi	xviii	vii	ii
xxvii	b	v	kl.		viii	xix	ix	iii
xxviii	c	iiii	kl.		x	xx	xi	iiii
xxix	d	iii	kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pyd.	kl.		Pyo. xx.	Actes. i.	Pyo. xxi.	vi

Note that the beginning of the xx vi. Chapter of Eccles. vnto (But when one is. &c.) must be read with the. xxv. Chapter

				ryseth / falleth	8.mi.12 / 3.mi.48	Morning prayer. ii. Lesson.	Euening prayer, ii. Lesson.	
i	f				Esai.xuu	Actes, u.	Esa. xv	Hebr. vii.
ii	g	iiii	No		xvi	iii	xvii	viii
iii		iii	No		xviii	iiii	xix	ix
iiii	b	Pxid.	No		xx.xxi	v	xxii	x
v	c				xxiii	vi	xxiiii	xi
vi	d	viii	Id	Nicholas.	xxv	vi.vii	xxvi	xii
vii	e	vii	Id		xxvii	vi.vii	xxviii	xiii
viii	f	vi	Id	Concep.Mar.	xxix	viii	xxx	James.i.
ix	g	v	Id		xxxi	ix	xxxii	ii
x		iiii	Id		xxxiii	x	xxxiiii	iii
xi	b	iii	Id		xxxv	xi	xxxvi	iiii
xii	c	Pxid.	Id		xxxvii	xii	xxxviii	v
xiii	d			Lucie.	xxxix	xiii	xl	i.Pet.i.
xiiii	e	xix		Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl		xliii	xv	xliiii	iii
xvi	g	xvii	kl	O Sapientia	xlv	xvi	xlvi	iiii
xvii		xvi	kl		xlvii	xvii	xlviii	v
xviii	b	xv	kl		xlix	xviii	l	ii.Pet.i.
xix	c	xiiii	kl		li	xix	lii	ii
xx	d	xiii	kl	Fast.	liii	xx	liiii	iii
xxi	e	xii	kl		Pxo. 23.	xxi	Pxo. 24.	i.John.i.
xxii	f	xi	kl		Esa. lv	xxii	Esai. 56.	ii
xxiii	g	x	kl		lvi	xxiii	lviii	iii
xxiiii		ix	kl	Fast.	lix	xxiiii	lx	iiii
xxv	b	viii	kl		Esa. ix.	Luke 22	Esa.vii	Tit.iii
xxvi	c	vii	kl		Pxo. 28.	Act. 6.7.	Eccl.iiii.	Acts. vii.
xxvii	d	vi	kl		Eccle.v.	Apo. i	Eccle.vi.	Apo.xxii.
xxviii	e	v	kl		Jer. xxxi	Acts.25.	Wisd.i.	i.John.v.
xxix	f	iiii	kl		Esa. lxi	xxvi	Esa.lxii	ii.John
xxx	g	iii	kl		lxiii	xxvii	lxiii	iii. John.
xxx		Pxid.	kl	Silueſter.	lxv	xxviii	lxvi	Jude.

¶ These to be obser-

ued for holy dayes, and

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the apostles. Of the Ascension of our Lorde Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the apostle. Of saint Bartholomewe apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the apostles. Of all Saintes. Of saint Andrew the Apostle. Of saint Thomas the apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

Howe to know when the Terme

beginneth and endeth.

EIght dayes before any Terme be the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Terme beginneth the. xxiii. day of Januarie, if it be not Sunday: If it bee Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Terme beginneth the next day after Corpus Christi day, and endeth the Wednesday fortnight after.

¶ Terme beginneth the ix. of October, if it be not Sunday, and endeth the xxviii. of Nouember.

¶ The Preface.

THere was neuer any thing by the wit of man so well deuised, or so sur established, which in continuance of tim hath not beene corrupted: as (among o ther things) it may plainly appeare by the Common prayers in the Church commonly called diuine seruice. Th first originall and grounde whereof, if man woulde search out by the auncien Fathers, he shal finde that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so or dered the matter, that the whole Byble (or the greatest part therof) should be read ouer once in the yeere: intending thereby, that th Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods worde) be stirred vp to godlynesse themselues, and be more able to exhort other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, shoulde continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, and neglected, by planting in vncertain Stories, Legends, Responds, Uerses, vaine repetitiõs, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, where as Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand and haue profite by hearing the same: the seruice in this Church of Englande (these many yeeres) hath beene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirite, and minde haue not bene edified thereby. And furthermore, notwithstanding that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe

of

of late time a fewe of them haue beene dayly said, and oft repeated, and the rest vtterly omitted. Moreouer, the nomber and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice, was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shalbe reduced. And for a readinesse in this matter, here is drawne out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in nomber, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to the mind and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Byble. By the meanes whereof, the people shal not be at so great charges for bookes, as in tymes past they haue beene.

And where heretofore there hath bene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole realme shal haue but one vse. And if any woulde iudge this way more paineful, because that all things must be read vpon the booke,

whereas before by the reason of so often repetition, they could saye many thinges by heart: If those men will weigh their labour, with the profite and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so playnely set foorth, but doutes may rise in the vse and practising of the same: To appease all such diuersitie (if any arise) & for the resolution of al doutes concerning the maner how to vnderstand, do, and execute the things contayned in this booke: The parties that so doubt, or diuersly take any thing, shall alwaye resorte to the Bishop of the Diocesse, who by his discretiō shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishop of the Diocesse be in any doubt, then he may sende for the resolution thereof vnto the Archbishop.

Though it be appoynted in the afore written preface, that all things shalbe read and sung in the Church in the Englishe tongue, to the ende that the congregation may be thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues do vnderstande.

And all Priestes and Deacons shalbe bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappel where he ministreth, and shal toll a bell thereto, a conuenient time before he begin, that such as be disposed, may come to heare Gods worde, and to praye with him.

The

The Table and Kalẽder expreſſing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere, (except certayne proper feaſtes) as the rules folowing more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appoynted (as concerning this purpoſe) iuſt thirtie dayes.

And becauſe Januarie and Marche hath one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borowe of eyther of the Monethes (of Januarie & Marche) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne the laſt day of Januarie, and ende the firſt day of Marche.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes a piece: It is ordered that the ſame Pſalmes ſhall be read the laſt day of the ſaid monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhalbe read euery day, looke in the Kalender the nomber that is appointed for the Pſalmes, & then finde the ſame nomber in this Table, and vpon that number ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be red at one time: It is ſo ordered, that at one time ſhal not be read aboue foure or fiue of the ſayde portions, as you ſhall perceyue to be noted in this table folowing.

And here is alſo to be noted, that in this Table, and in all other partes of the ſeruice, where any Pſalmes are appointed, the number is expreſſed after the great Engliſhe Bible, which from the. ix. Pſalme, vnto the Cxlviii. pſalme (folowing the diuiſion of the Hebrues) doth varie in numbers from the common Latine tranſlation.

A table for the order of the Pſalmes to be ſayde at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (125.	Inde iiii. (131
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ *The order how the reſt of holy ſcripture*

(beſide the Pſalter) is appoynted to be read.

The old Teſtament is appoynted for the firſt Leſſons at Morning and Euening prayer, and ſhalbe read through euery yere once, except certaine bookes & chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The newe Teſtament is appoynted for the ſeconde Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thyſe beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there be onely certaine Leſſons appoynted vpon diuers proper feaſtes.

And to know what leſſons ſhalbe read euery day, fynde the day of the Moneth in the Kalender, and there ye ſhall perceyue the bookes and Chapters that ſhall be read for the leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or leſſons appoynted for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and leſſons appoynted in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle & Goſpel, appoynted for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lorde may be deuided into foure euen partes, which is euery fourth yere: then the Sunday letter leapeth, and that yere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhall be read againe the day following, except it be ſunday, which hath proper leſſons of the olde Teſtament, appoynted in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any leſſon, Epiſtle, or Goſpell, is not expreſſed, there ye muſt beginne at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall be read, there ſhall you reade to the ende of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall beginne the ſame at. (The byrth of Ieſus Chriſt was on this wiſe, &c.) And the thirde Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph, &c.)

Proper Leſſons to be

read for the firſt Leſſons, both at morning and Euening prayer, on the ſundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	*Euenſong.*
Sundayes of Aduent.		
The fyrſt.	Eſai.i.	Eſai.ii
ii	v	xxiiii.
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The fyrſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The fyrſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima	ix	xii.

Lent.	Mattens.	Euenſong.
Firſt ſunday.	Gene.xix.	Gene.xxii
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi	ix	x
Eaſter day.		
Fyrſt Leſſon.	Exod.xii.	Exod.xiii.
Second leſſon.	Rom.vi.	Actes ii.

Sundayes after Eaſter.

	Mattens.	Euenſong.
Fyrſt ſunday.	Nume.xvi.	Num.xxii.
ii	xxiii	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday.		
Fyrſt Leſſon.	Deut.xvi.	Wiſedome.i.
Second Leſſon.	Actes x. Then Peter opened his.&c.	Actes xix. It foꝛtuned that while Apollo was at &c.
Trinitie Sunday.		(vnto) After theſe things.
Fyrſt Leſſon.	Gene.xviii.	Joſuah i.
Second Leſſon.	Mat.iii.	

Sundayes after Trinitie.

	Mattens.	Euenlong.
Fyrst.	Josuah r.	Josuah xxiii.
ii	Judic.iiii.	Judic.v.
iii	i.King.ii.	i.King. ii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii	xix
x	xxi	xxii.
xi	iiii.King.v.	iiii.King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jeremie xxii.
xv	xxxv	xxxvi
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacuc.ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

	Mattens.	Euensong.
Saint Andrew.	Prouerb.xx. xxiii	Prouerb.xxi. xxiiii.
S. Thomas the Apostle.		
Natiuitie of Christ.		
Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to,&c.
Second Lesson.	Luke ii. (vnto) And vnto men of good will.	Titus.iii. The kindnesse and loue,&c.
Saint Steuen.		
Fyrst Lesson.	Prouer.xxviii.	Eccle.iiii.
Second Lesson.	Actes vi.& vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres,&c.	Actes.vii. And when 40. yeres were expired, there appeared vnto Moses &c. (vnto) Steuen full of the holy ghost.&c.
Saint John.		
Fyrst Lesson.	Eccle.v.	Eccles.vi.
Second Lesson.	Apocalyp.i.	Apoc.xxii.
Innocents day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wysdome.i.
Circumcision.		
Fyrst Lesson.	Genesis xvii.	Deut.x. (vnto) And now Is.&c
Second Lesson	Roman.ii.	Colos.ii.

	Mattens.	*Euensong.*
The Epiphanie		
Fyrst Lesson.	Esay.lx.	Esai.xlix.
Second Lesson.	Luke.iii.(vnto) So that he was supposed to bee the sonne of Joseph.	John ii.(vnto) After this hee went to Capernaum.
Conuersion of saint Paul.		
Fyrst Lesson.	Wisedom.v.	Wisdom.vi.
Second Lesson.	Actes xxii. vnto They heard him.	Actes.xxvi.
Purification of ỹ virgin Mari.	Wisdo.ix.	Wisdome.xii.
Saint Matthie.	Wisdom.xix.	Eccle.i.
Annunciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday before Easter.	Osee.xiii.	Osee.xiiii.
Thursday before Easter.	Daniel.ix.	Jerem.xxxi.
Good Fryday.	Genesis xxii.	Esai.liii.
Easter euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
Fyrst Lesson.	Exod.xvi.	Exod.xvii.
Second Lesson.	Matth.xxviii.	Actes.in.
Tuesday in Easter weeke.		
Fyrst Lesson.	Exod.xx.	Exod.xxxii.
Second Lesson.	Luke xxiiii. vnto, And behold two of them.	i.Cor.xv.

	Mattens.	*Euenſong.*
Saint Marke.	Eccle.iiii.	Eccle.v.
Saint Philip and Jacob.	Eccle.vii.	Eccle.ix.
Aſcenſion day.	Deut.x.	iiii.King.ii.
Munday in Whitſun weeke		
Firſt Leſſon.	Geneſis xi. vnto Theſe are the generations of Sem.	Nū.xi. Gather vnto me 70. men &c. vnto Moſes and the elders returned.
Second Leſſon.	i.Cor.xii.	
Tueſday in Whitſun weeke	i.kings.xix. Dauid came to Samuel to Rama. &c.	Deut.xxx.
Saint Barnabe		
Fyrſt Leſſon.	Eccle.x.	Eccle.xii.
Second Leſſon.	Actes xiiii.	Actes xv.(vnto) After certaine dayes.
S. John Bapt.		
Firſt Leſſon.	Mala.iii.	Mala.iiii.
Second Leſſon.	Mat.xiii.	Mat.xiiii. (vnto) When Jeſus heârde.
Saint Peter.		
Fyrſt Leſſon.	Eccle.xv.	Eccle.xix.
Second Leſſon.	Actes iii.	Actes.iiii.
Saint James.	Eccle.xxi.	xxiii.
S.Bartilmew.	xxv.	xxix.
S.Matthewe.	xxxv.	xxxviii.
S.Michael.	xxxix.	xliiii.
Saint Luke.	li.	Job.i.
Simon & Jude.		
Fyrſt Leſſon.	Job.xxiiii.xxv.	xlii.

	Mattens.	*Euenſong.*
All Saintes.		
Fyrſt Leſſon.	Wiſd.iii.(vnto) Bleſſed is rather the barren.	Wiſd. v. (vnto) His iclouſie alſo.
Second leſſon.	Hebrucs xi.xii. Saints by faith, vnto, If yee endure chaſtning.	Apocalyps xix. (vnto) And I ſawe an Angel ſtande.

Proper Pſalmes on certayne dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſalm. xix. xlv. lxxxv.	lxxxix Cx Cxxxii
Eaſter day.	ii lvii Cxi	Cxiii Cxiiii Cxviii
Aſcenſion day.	viii xv xxi	xxiiii lxviii Cviii.
Whitſonday.	xlv lxvii	Ciiii Cxlv.

¶An Acte for the vniformitie of Common Prayer, and seruice in the Church, and administration of the Sacraments.

Where at the death of our late soueraigne Lorde King Edward the first, there remained one vniforme order of Common seruice and praier, and of the administration of Sacramentes, Rites, and Ceremonies in the Church of England, which was set foorth in one booke entituled, The booke of Common praier, and administration of Sacramentes, and other Rites and Ceremonies in the Church of England, authorised by acte of Parliament, holden in the fifth and sixth yeeres of our saide late soueraigne Lorde King Edward the sixth, entituled, An acte for the vniformitie of common praier, and administration of the Sacramentes: the which was repealed and taken away by acte of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Quiene Mary, to the great decay of the due honour of God, and discomfort to the professours of the trueth of Christes religion.

Be it therefore enacted by the authoritie of this present Parliament, that the saide estatute of repeale, and euery thing therein contained, only concerning the said booke, and the seruice, administration of Sacramentes, Rites, and Ceremonies, contained or appointed in, or by the said booke, shalbe voyde and of none effect, from and after the feast of the Nativitie of Saint Johm Baptist next comming. And that the said booke, with the order of seruice, and of the administration of Sacramentes, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this estatute, shall stand, and be from and after the said feast of the Nativitie of Saint Johm Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaid statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Quenes highnesse with the assent of the Lordes and commons in this present parliament assembled, and by the authoritie of the same, that all and singular ministers, in any Cathedrall or parish Church, or other place within this Realme of England, Wales, and the marches of the same, or other the Quienes dominions, shall from and after the feast of the Nativitie of Saint Johm Baptist next comming, be bounden to say and vse the Matins, Euensong, celebration of the Lordes Supper, and administration of eche of the Sacramentes, and all their Common and open prayer, in such order and fourme as is mentioned in the saide booke, so authorised by Parliament in the said fifth and sixth yere of the raigne of king Edward the sixth, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the fourme of the Litanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer minister, that ought or should syng or say Common prayer mentioned in the said booke, or minister the Sacramentes, from and after the feast of the Nativitie of Saint Johm Baptist next comming, refuse to vse the saide Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and fourme as they be mentioned and set foorth in the said booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lordes Supper openly or priuily, or Mattens, Euensong, administration of the Sacramentes, or other open prayers, then is mentioned and set foorth in the saide Booke (Open Prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein contained, or of any part thereof, and shal be thereof lawfully

fully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall lose and forfaite to the Queenes Highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yere next after his conuiction: And also that the person so conuicted, shal for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offende, and be thereof in forme aforesayde lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therefore be depriued ipso facto of al his spirituall promotions. And that it shall be lawfull to all patrons or donors of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in fourme aforesaide, shall offend against any of the premisses the third time, and shal be thereof in fourme aforesaide lawfully conuicted: that then the person so offending, and conuicted the third time, shal be depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shal offend and be conuict in fourme aforesaid, concerning any of the premisses, shall not be beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yere next after his saide conuiction, without baple or mainepryse. And if any such person not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shal in forme aforesayd be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue saide, that if any person or persons whatsoeuer, after the sayd feast of the Natiuitie of Saint Iohn Baptist next comming, shall in any Enterludes, Playes, Songes, Rymes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same booke, or of any thing therein conteined, or any part thereof, or shall by open fact, deede, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise or in any other maner and fourme then is mentioned in the sayde booke, or that by any of the sayde meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and fourme as is mentioned in the sayde booke: that then euery such person being thereof lawfully conuicted in fourme aboue sayde, shall forfaite to the Queene our Soueraigne Lady, her heires, and successors, for the first offence an hundreth markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in fourme aforesayde be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfaite to the Queene our Soueraigne Lady, her heires, and successours, foure hundred markes. And if any person, after he, in fourme aforesaide, shall haue bene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in fourme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfaite to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shal be conuict in forme aforesaide, doe not pay the summe to be payd by vertue of his conuiction, in such maner and fourme as the same ought to be payd, within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of sixe moneths, without baple or mainprise. And if any person or persons that for his second offence concerning the premisses, shalbe conuict in fourme aforesayde, doe not pay the sayd summe to be paid by vertue of his conuiction and this estatute, in such maner and fourme as the same ought to be paid, within sixe weekes next after his

his said second conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without bayle or mainprise. And that from and after the saide feast of the Natiuitie of Saint John Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawful or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such seruice of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordeined and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other seruice of God, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfaite for euery such offence xii.d. to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goodes, landes and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the commons in this present Parliament assembled, doeth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due obseruation hereof, may be had throughout their Diocesse and charges, as they will answere before God, for such euilles and plagues wherewith Almightie God may iustly punish his people for neglecting his good and wholsome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesayde, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, aswell in place exempt, as not exempt, within their Diocesse, shall haue full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their iurisdictions or Diocesse, after the saide feast of the Natiuitie of Saint John Baptist next comming, against this acte and statute: Any other Law, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the authoritie aforesaide, that all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shal be committed or done contrary to any article contained in this present acte, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the Iustices of Oyer and Determiner, or to the sayde Iustices of Assise, at euery of the saide open and generall Sessions to be holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesayd.

Prouided also, and be it enacted by the authoritie aforesaid, that the bookes concerning the said seruices, shall at the costs and charges of the Parishioners of euery parish and Cathedrall Church, be attained and gotten before the feast of the Natiuitie of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the sayd bookes shall be attained and gotten before the sayde feast of the Natiuitie of Saint John Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesayde, that no person or persons shal be at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this acte, vnlesse he or they so offending, be therof indited at the next generall Sessions to be holden before any such Iustices of Oyer and Determiner, or Iustices of Assise, next after any offence committed or done contrary to the tenor of this acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Lordes of the Parliament, for the third offence above mentioned, shal

be

be tryed by their Peeres.

Prouided also, and be it ordeined and enacted by the authoritie aforesaid, that the Maior of London, and all other Maiors, Baylifes, and other head officers, of all and singular Cities, Boroughs and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise doe not commonly repaire, shall haue full power and authoritie by vertue of this acte, to enquire, heare, and determine the offences aboue saide, and euery of them, yeerely within xv. dayes after the feasts of Easter and Saint Michael the Archangel, in like maner and fourme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chauncellours, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shal haue full power and authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the thinges aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other Censures and processes in like fourme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receyue punishment of the ordinarie, hauing a testimoniall thereof vnder the saide Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: and likewise receiuing for the saide first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteined, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yere of the raigne of king Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this booke: the Queenes Maiestie may by the like aduise of the sayde Commissioners, or Metropolitane, ordaine and publish such further ceremonies or rites, as may be most for the aduancement of Gods glorie, the edifying of his Church, and the due reuerence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesayde, that all lawes, statutes, & ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set forth to be vsed within this Realme, or any other the Queenes dominions and countreys, shall from henceforth vtterly be voyde, and of none effect.

The order vvhere

Morning and Euening prayer shalbe vsed and said.

The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappel, or Chaũcel, except it shalbe otherwise determined by the Ordinarie of the place. And the Chauncels shal remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the seconde yere of the reigne of King Edward the sixt, according to the Acte of Parliament in that case made and prouided.

¶ *An order for Morning prayer* dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shal reade with a loud voice some one of these sentences of the scriptures that followe. And then he shall say that which is written after the said sentences.

AT what time so euer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. Eze. xviii.

I doe knowe mine owne wickednesse, and my sinne is alway

against me.

Psal.li. Turne thy face away from our sinnes (O Lorde) and blot out all our offences.

Psal.li. A sorowfull spirit is a sacrifice to God: despise not (O Lorde) humble and contrite heartes.

Ioel.ii. Rent your heartes, and not your garments, and turne to the Lorde your God, because he is gentle & mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan.ix. To thee (O Lord God) belongeth mercy and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appoynted for vs.

Iere.ii. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, lest wee should bee consumed and brought to nothing.

Mat.iii. Amend your liues, for the kingdome of God is at hand.

Luke.xv. I wil go to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthie to be called thy sonne.

Psa.cxliii. Enter not into iudgement with thy seruantes, O Lorde: for no flesh is righteous in thy sight.

1.Iohn.i. If we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.

DEarly beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that we may obteine forgiuenesse of the same, by his infinite goodnesse and mer-

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his hands, to set forth his most worthy prayse, to heare his most holy worde, and to aske those thinges which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present: to accompany me with a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall confession to be sayd of the whole Congregation after the Minister, kneeling.

ALmightie and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuises & desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those thinges which wee ought to haue done, and we haue done those thinges which wee ought not to haue done, and there is no health in vs, but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lorde: And graunt, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glorie of thy holy Name, Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the Father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wicked-

nesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and vnfeinedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, thorowe Iesus Christ our Lord.

The people shall answere, Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.
Prayse ye the Lorde.

Then shalbe said or sung this Psalme following.

Venite ex ultemus Domino. Psal. 95.

COme, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanke-

thankesgiuing: and shewe your selues glad in him with Psalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my wayes.

Vnto whome I swore in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

Then shall followe certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: Glory be to the Father, &c. As it was in the &c.

Then shall bee read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament. The seconde of the Newe, like as they bee appoynted in the Kaledder, except there bee

proper Leſſons aſſigned for that day, the Miniſter that readeth the Leſſon, ſtanding, and turning him ſo as hee may be beſt heard of all ſuch as be preſent. And before euery Leſſon, the Miniſter ſhall ſay thus. The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, hee ſhall ſay, **Here endeth ſuch a Chapter of ſuch a booke.**

And to the ende the people may the better heare in ſuch places where they doe ſing, there ſhall the Leſſons bee ſung in a plaine tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpell. After the firſt Leſſon, ſhall follow Te Deum Laudamus in Engliſh, dayly throughout the whole yeere.

Te Deum laudamus

WE prayſe thee, O God: wee knowledge thee to be the Lord.

All the earth doth worſhippe thee: the father euerlaſting.

To thee al Angels crie aloud: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabbaoth.

Heauē and earth are full of the Maieſtie of thy glory.

The glorious companie of the Apoſtles: prayſe thee.

The goodly fellowſhip of the Prophets: prayſe thee.

The noble armie of Martyrs: prayſe thee.

The holy Church throughout all the worlde: doeth knowledge thee.

The father of an infinite Maieſtie.

The honorable: true, and onely ſonne.

Alſo the holy Ghoſt: the comforter.

Thou art the king of glorie: O Chriſt.

Thou

Thou art the euerlasting sonne: of the father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpnesse of death, thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the father.

We beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saintes: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy name: euer worlde without ende.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercie vpon vs: haue mercy vpō vs.

O Lord let thy mercy lightē vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer bee confounded.

For this Canticle. Benedicite omnia opera, &c.

All yee workes of the Lorde, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O yee Sunne and Moone, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye winds of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye winter and ſommer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let all the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O yee mountaines and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee welles, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales & all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lorde, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſayd Benedictus in Engliſh as followeth.

BLeſſed be the Lorde God of Iſrael: for hee hath viſited and redeemed his people. Benedictus.

And hath raiſed vp a mightie ſaluation for vs: in the houſe of his ſeruant

uant Dauid.

As thee ſpake by thy mouth of his holy Prophets: which haue bene ſince the world began.

That we ſhould bee ſaued from our enemies: and from the hands of all that hate vs.

To perfourme the mercie promiſed to our forefathers: and to remember his holy couenant.

To performe the othe which he ſware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the handes of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: al the dayes of our life.

And thou childe ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercie of our God whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death: and to guide our feete into the way of peace.

Glorie be to the father and to the ſonne, &c.

As it was in the beginning, is now, &c.

Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

BE ioyful in the Lorde (all yee landes:) ſerue the Lord with gladnes, and come before his preſence with a ſong.

Be ye ſure that the Lorde he is God: it is he that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankes giuing, and into his Courts with praise: be thankefull vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father and to the sonne, &c.
As it was in the beginning, is now, &c.

Then shalbe said the Creede, by the minister and the people standing.

I Beleeue in God the Father almightie, maker of heauen and earth: and in Iesus Christ his only Sonne our Lorde, which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth on the right hand of God the father almightie, from thence shall he come to iudge the quicke and the dead. I beleeue in the Holy Ghost, the Holy Catholique Church, the communion of saintes, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronoucing with a loude voyce.

The Lord be with you.
Answere.
And with thy spirit.

The

The Miniſter.

Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Miniſter, Clerkes, and people ſhall ſay the Lordes prayer in Engliſh, with a loude voyce.

Our Father which art in heauen, &c.

Then the Miniſter ſtanding vp ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy ſpirit from vs.

Then

Then ſhall followe three Collects. The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue wel. And the two laſt Collects ſhal neuer after, but dayly be ſayde at Morning prayer throughout all the yeere, as followeth.

The ſecond Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whome ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The third Collect for Grace.

O Lord our heauenly Father, Almightie and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mightie power; and graunt that this day we fall into no ſinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight through Jeſus Chriſt our Lord, Amen.

An

An order for Euening

prayer throughout the yeere.

The Prieſt ſhall ſay.

Our father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lorde make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.

Prayſe ye the Lorde.

Then Pſalmes in order, as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there bee proper leſſons appointed for that day. After that Magnificat in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour.

For he hath regarded: the lowlineſſe of his handmaiden.

For beholde from henceforth: all generations ſhall call me bleſſed.

For he that is mightie hath magnified me: and holie is his Name.

And his mercy is on them that feare him: throughout all generations.

Hee

Hee hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

Hee hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the rich he hath sent empte away.

Hee remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

O Sing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino, Psal. 98.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lorde declared his saluation: his righteousnes hath he openly shewed in the sight of the heathē.

He hath remembred his mercy and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floodes clappe their handes, and let the hilles

hilles bee ioyfull together before the Lorde: for he is come to iudge the earth.

With righteouſneſſe ſhall he iudge the world: and the people with equitie.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

Then a Leſſon of the Newe Teſtament. And after that Nunc dimittis in Engliſh, as followeth.

Nunc dimittis. Luk, 2. 29.

LOrde now letteſt thou thy ſeruant depart in peace: according to thy worde.

For mine eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

Or els this Pſalme.

Deus miſereatur. Pſal, 67.

GOd be mercifull vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy ſauing health among all nations.

Let the people praiſe thee, O God: yea let all the people prayſe thee.

O let the nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon the earth.

Let the people prayſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glorie be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.

Then ſhal folow the Creede, with other praiers, as is before appointed at Morning prayer after Benedictus, and with three Collects, Firſt of the day. The ſecõd of peace. The third for aide againſt all perils, as hereafter followeth: which two laſt Collectes ſhalbe dayly ſaide at Euening prayer, without alteration.

The ſecond Collect at Euening prayer.

O God, from whom al holy deſires, all good coũſailes, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy commaundements, and alſo that by thee we being defended from the feare of our enemies, maye paſſe our time in reſt and quietnes, through the merites of Jeſus Chriſt our ſauiour. Amen.

The third Collect for aide againſt all perils.

LIghten our darkenes we beſeech thee, O Lord, & by thy greate mercie defend vs from all perils and dangers of this night, for the loue of thy onely ſonne our ſauiour Jeſus Chriſt, Amen.

In the feaſtes of Chriſtmas, the Epiphany, Saint Matthie, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Sainte Iames, Saint Bartholomewe, Sainte Matthewe, Saint Simon and Iude, Sainte Andrewe, and Trinitie Sunday, ſhalbe ſung or ſaide, immediatly after Benedictus, this confeſſion of our Chriſtian faith.

Quicunque vult.

WHo so euer will be saued: before all things it is necessarie that he holde the Catholique faith.

Which faith except euerie one doe keepe holie & vndefiled: without doubt he shall perish euerlastinglie.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neyther confounding the persons: nor deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the godhead of the father, of the sonne and of the holy ghost, is al one: the glorie equal, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holie ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternal, the sonne eternal: and the holie ghost eternall.

And yet they are not three eternals: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghost is God.

And

And yet they are not three Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and the holy ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verite: to acknowledge euerie person by him selfe to be God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lords.

The father is made of none: neither created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequal.

So that in all thinges, as is aforesaide: the vnitie in trinity, and the trinitie in vnity is to be worshipped.

He therefore that will be saued: must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the father, begotten

before the worldes: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humaine flesh subsisting.

Equal to the father as touching his godhead: and inferior to the father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffred for our saluation: descended into hel, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hande of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodyes: and shall giue accompt for their owne woorkes.

And they that haue done good, shall goe into lyfe euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he can not be saued.

Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now. &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

Here

Here foloweth the Letanie, to be vſed vpon Sundayes, Wedneſdayes, & Frydayes, and at other times when it ſhalbe commaunded by the Ordinarie.



God the father of heauen: haue mercy vpon vs miſerable ſinners.

O God the father of heauen: haue mercie vpon vs miſerable ſinners.

O God the ſonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the ſonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the holy ghoſt proceeding from the father & the ſonne: haue mercie vpon vs miſerable ſinners.

O God the holye ghoſt proceeding from the father and the ſonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, & glorious trinity, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holye, bleſſed, and glorious trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whome thou haſt redeemed with thy moſt precious blood, and be not angrie with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From al blindenesſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and

all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuil.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battaile & murther, and from sodaine death.

Good Lorde deliuer vs.

From al sedition and priuie conspiracy, from all false doctrine & heresie, from hardenesse of heart, and contempt of thy word and commaundement.

Good Lord deliuer vs.

By the mystery of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thine agonie and blooddie sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension and by the comming of the holy ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

God Lorde deliuer vs.

We sinners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnes and holines

holines of life, thy ſeruant Elizabeth our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule her heart in thy faith, feare, and loue, & that ſhe may euermore haue affiaunce in thee, and euer ſeeke thy honour and glorie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee her defender and keeper, giuing her the victorie ouer all her enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Byſhoppes, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy woorde, and that both by their preaching and liuing they may ſet it foorth, and ſhewe it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lordes of the counſaile, and al the nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations vnitie, peace, and concorde.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue

and dread thee, and diligently to liue after thy commaundementes.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people encrease of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring foorth the fruites of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the waye of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, & comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauail by land or by water, all women labouring of chylde, all sicke persons, and yong children, and to shewe thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defende and prouide for the fatherles children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it maye please thee to forgiue our enemies, persecuters, and slaunderers, and to turne their hearts.

We beſeech thee to heare vs good Lorde.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due tyme we may enioy them.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to enduc vs with the grace of thy holy ſpirite, to amende our liues according to thy holye worde.

We beſeech thee to heare vs good Lorde.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the worlde.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither rewarde vs after our iniquities.

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorowfull, mercifully assiste our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euilles which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may bee dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

From our enemies defende vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our heartes.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ,

Graciously heare vs, O Lord Christ.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we do put our truſt in thee.

Let vs pray.

WE hũbly beſeech thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names ſake, turne from vs all thoſe euils that we moſt righteouſly haue deſerued, and graunt that in all our troubles we may put our whole truſt and confidence in thy mercie, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glorie, through our onely mediatour and aduocate Jeſus Chriſt our Lord. Amen.

A prayer for the Queenes Maieſtie.

O Lord our heauenly father, high and mightie, king of kings, Lord of lordes, the onely ruler of princes, which doeſt from thy throne behold al the dwellers vpon earth, moſt heartily we beſeech thee with thy fauour to beholde our moſt gracious ſoueraigne Lady Queene Elizabeth, & ſo repleniſh her with the grace of thy holy ſpirit, that ſhe may alway incline to thy will, & walke in thy way: endue her plentiouſly with heauenly gifts, graunt her in health and wealth long to liue, ſtrengthen her, that ſhee may vanquiſh & ouercome all her enemies, and finally after this life, ſhe may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.

ALmightie and euerlaſting God, which onely woorkeſt great maruailes, ſende downe vpon our Biſhops and Curates, and all congregations committed to their charge, the healthfull ſpirit of

of thy grace, and that they may truely please thee, powre vpon them the continuall deawe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Iesus Christ, Amen.

A prayer of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy name, thou wilt graunt their requestes: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, graunting vs in this world knowledge of thy trueth, & in the world to come life euerlasting.

2. Corinth. 13.

THe grace of our Lorde Iesus Christ, & the loue of God, and the fellowship of the holy Ghost, be with vs all euermore.

For raine, if the time require.

O God heauenly father, which by thy sonne Iesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all thinges necessarie to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Iesus Christ our Lord.

For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercy didst promise neuer to destroy it so againe: Wee humbly beseech thee, that although wee for our iniquities haue woorthily deserued this plague of rayne and waters,

waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy punishment to amende our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase and fishes do multiplie: behold we beseech thee, ỹ afflictions of thy people, & graunt that the scarcetie & dearth (which we do now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lorde, to whom with thee and the holy ghost, be all honour. &c.

In the time of warre.

O Almightie God, king of all kinges, & gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs (we humbly beseech thee) from the handes of our enemies, abate their pride, asswage their malice, and confounde their deuices, that wee being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merites of thy onely sonne Iesus Christ our Lord.

In the time of anie common plague or sickneſſe.

O Almightie God, which in thy wrath in the time of king Dauid, diddest slay with the plague of pestilence three score and tenne thou-

sand,

sand, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commande thyne Angell to ceasse from punishing: so it may nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, & to forgiue, receyue our humble petitions: and though we be tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christs sake, our mediatour and aduocate. Amen.

¶ The Collectes,

Epistles, and Gospelles, to be vsed at the Celebration of the Lordes Supper and holy Communion through the yeere.

The first sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the woorkes of darknesse, and put vpon vs the armour of light, nowe in the time of this mortal life (in the which thy sonne Jesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may

rise

rise to the life immortall, through him who liueth and reigneth with thee and the holy ghost, nowe and euer. Amen.

The Epistle.

OWE nothing to any man, but this, that ye loue one another: For hee that loueth another, fulfilleth the lawe. For these commaundementes, Thou shalt not cõmit adulterie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so foorth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13. 8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also we knowe the season, howe that it is time that we should nowe awake out of sleepe: for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospell.

AND when they drewe nigh to Hierusalem, & were come to Bethphage, vnto mounte Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer agaynste you, and anon yee shall finde an Asse bounde, and her Colte with Mat. 21. 1.

with her, loose them, and bring them vnto me: and if any mã say ought vnto you, say ye, The Lord hath need of them: & straight way he will let them go. All this was done, that it might be fulfilled which was spoken by the prophete, saying, Tell ye the daughter of Sion: Behold, thy king commeth vnto thee meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The disciples went and did as Jesus commaunded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And manye of the people spredde their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayd, This is Jesus the Prophet of Nazareth, a Citie of Galilee. And Jesus went into the temple of GOD, and cast out al them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that sold doues, & said vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerla-

sting

sting life, which thou hast giuen vs in our sauiour Jesus Christ.

The Epistle.

WHat so euer thinges are written afore- Rom.15.4
tyme, they are written for our learning, that wee, through patience and comfort of the scriptures, might haue hope. The God of pacience and consolation, graunt you to bee like minded one towardes another, after the ensample of Christ Jesus: that yee all agreeyng together, may with one mouth prayse God the father of our Lord Jesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the prayse of God. And this I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might prayse GOD for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy name. And againe hee sayeth, Reioyce ye Gentiles with his people. And againe, praise the Lorde all ye Gentiles, and laude him all ye nations together. And againe Esai sayeth, There shalbe the roote of Jesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee riche in hope, through the power of the holy ghost.

The Gospell.

THere shall be signes in the sunne, and in Lu.21.25
the moone, and in the starres: and in the earth the people shall bee at theyr wittes ende through despaire. The sea and the water shal roare, & mens hearts

shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moouc. And then shall they see ỹ sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, & lift vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote foorth their buddes, ye see and knowe of your owne selues that sommer is then nie at hande. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nie. Uerely I say vnto you, this generation shal not passe, till all be fulfilled. Heauen and earth shall passe, but my woords shall not passe.

The third Sunday in Aduent.

The Collect.

LOorde, we beseech thee giue care to our prayers, & by thy gratious visitation lighten the darkenesse of our heart, by our Lord Jesus Christ.

The Epistle.

1.Cor.4.1 LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewardes of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be iudged of you, eyther of mans iudgement: No, I iudge not mine own selfe, for I know nought by my selfe, yet am I not thereby iustified. It is ỹ Lord that iudgeth me. Therfore iudge nothing before the time, vntill the Lorde come, which wil lighten things that are hid in darknesse, and open the counsailes of the hearts, and then shall euery man haue praise of God.

The

The Gospel.

WHen Iohn, being in prison, heard the woorkes of Christ, he sent two of his disciples, and sayd vnto him, Art thou hee that shall come, or do we looke for another? Iesus answered, and saide vnto them, Goe and shewe Iohn agayne what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to saye vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Beholde, they that weare soft clothing, are in Kings houses. But what went you out for to see? A Prophet? Uerily I say vnto you, and more then a Prophet. For this is hee of whome it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (we pray thee) thy power, & come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) wee bee sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lorde) may speedily deliuer vs: to whome with thee and the holy Ghost, be honor and glorye, worlde without end.

The Epistle.

Phil.4.4. REioyce in the Lord alway, and againe I say reioyce. Let your softnesse bee knowne to all men, the Lorde is euen at hande. Be carefull for nothing, but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your heartes and myndes, through Christ Iesu.

The Gospel.

Ioh. 1.19. THis is the recorde of John, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And hee confessed, and denyed not, and sayde playnely, I am not Christ. And they asked him, What then? Art thou Elias? And he sayth, I am not. Art thou the Prophete? And hee answered, No. Then sayde they vnto him. What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He sayde, I am the voyce of a cryer in the wildernesse, make streight the way of the Lorde, as sayd the Prophete Esai. And they which were sent were of the Pharisees, and they asked him & sayde vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neyther that Prophete? John answered thē, saying, I baptize with water, but there standeth one among you, whom ye knowe not, he it is, which though he came after me, was before me, whose shooe latchet I am not worthye to vnloose. These things were done at Bethabara beyond Iordane, where John did baptize.

The Collect.

ALmightie GOD, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy spirite, through the same our Lord Jesus Christ, who liueth, and reigneth with thee. &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the fathers by prophets: but in these last dayes hee hath spoken to vs by his owne sonne, whom hee hath made heyre of all thinges, by whome also he made the worlde. Which sonne being the brightnesse of his glorye, and the verye image of his substance, ruling all thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on hygh, beeing so much more excellent then the Angels, as hee hath by inheritaunce obteyned a more excellent name then they. For vnto which of the Angels sayd he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my sonne. And againe, when hee bringeth in the first begotten sonne into the world, he saith, And let all the Angels of GOD worship him. And vnto the angels he sayeth, He maketh his angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayeth, Thy seate (O God) shall be for euer & euer, the scepter of thy kingdome is a right scepter: thou hast loued rightouse- Heb. 1. 1.

 nesse,

nesse, and hated iniquitie. Wherefore God, euen thy God hath anoynted thee with oyle of gladnesse aboue thy fellowes. And thou Lorde in the beginning hast layed the foundation of the earth, & the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shal waxe old as doth a garment, and as a vesture shalt thou change them, and they shal be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

Ioh. 1. 1. IN the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, & the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. Hee was not that lyght, but was sent to beare witnesse of the lyght. That light was the true light which lighteth euery man that commeth into the worlde. Hee was in the worlde, and the worlde was made by him, and the worlde knewe him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made sonnes of GOD, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same woorde became flesh, and dwelt among vs, and we sawe the glory of it, as the glory

glory of the only begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr saint Steuen, who prayed for his persecutours, to thee which liuest. &c.

Then shal folow the Collect of the Natiuitie, which shal be sayd continually vnto Newe yeeres day.

The Epistle.

AND Steuen being full of the holye ghost, looked vp stedfastly with his eies into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and sayde, Beholde, I see the heauens opē, and the sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voice, & stopped their eares, & ran vpon him al at once, & cast him out of the citie, and stoned him. And the witnesses layde downe their clothes at a yong mans feete, whose name was Saul: And they stoned Steuen, calling on, & saying, Lord Iesu receiue my spirit. And he kneeled downe, & cryed with a loud voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe. Act. 7. 55.

The Gospel.

BEholde, I send vnto you Prophets, & wise men, & Scribes, and some of them ye shal kyll & crucifie, and some of them ye shall scourge in your Synagogues, & persecute them frō citie to citie, ỹ vpon you may come al ỹ righteous blood, which hath byn Matth. 23. 34.

shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betwene the temple and the altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest thē which are sent vnto thee, how often woulde I haue gathered thy childrē together, euen as the Hen gathereth her chickens vnder her wings, & ye woulde not? Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is hee that commeth in the name of the Lorde.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lorde, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may atteine to thy euerlasting giftes, through Iesus Christ our Lord, Amen.

The Epistle.

1.Ioh.1.1. THAT which was from the beginning, which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the worde of life. And the lyfe appeared, and wee haue seene, and beare witnesse, and shewe vnto you that eternall lyfe, which was with the father, and appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue felowship with vs, and that our fellowshippe may bee with the father and his sonne Iesus Christ. And this wee wryte

vnto

vnto you, that ye may reioyce, and that your ioy may be ful. And this is the tydings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknes at al. If we say we haue felowship with him, and walke in darkencs, we lye, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we felowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs. If wee knowledge our sinnes, he is faythfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say wee haue not sinned, wee make him a lyer, and his worde is not in vs.

The Gospel.

IEsus said vnto Peter, Folow thou me. Io. 21. 19.
Peter turned about, & saw the disciple whom Iesus loued, folowing (which also leaned on his brest at supper, & said, Lord, which is he that betraieth thee?) Whē Peter therfore saw him, he said to Iesus, Lord, what shal he here do? Iesus said vnto him, If I will haue him to tarie till I come, what is that to thee? Folowe thou me. Then went this saying abrode among the brethren, that that disciple should not dye: yet Iesus said not to him, He shal not dye: but, If I will that he tarye till I come, what is that to thee? The same disciple is hee which testifieth of these thinges, and wrote these things, and we know that his testimonie is true. There are also manye other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written.

The

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed and shewed foorth, not in speaking, but in dying: mortifie & kill al vices in vs, that in our conuersation, our life may expresse thy fayth, which vō our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

Apoc. 14. 1. I Looked, and loe, a lambe stoode on the mount Sion, and with him an hundred fourtie and foure thousande, hauing his name and his fathers name writtē in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I hearde the voyce of harpers, harping with their harps. And they sung as it were a newe song before the seat, and before the foure beastes and the elders, and no man coulde learne the song, but the hundred fourtie and foure thousand, which were redeemed frō the earth. These are they which were not defiled with womē, for they are virgins. These folowe ỳ lambe, whither so euer he goeth. These were redeemed from men, being the first fruites vnto God, and to the lambe, and in their mouthes was founde no guile: for they are without spot before the throne of God.

The Gospel.

Mat. 2. 12. THe angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it wil come to passe that Herode shal seeke the childe, to destroy him. So whē he awoke, he tooke the childe & his mother by night, and

and departed into Egypt, and was there vnto the death of Herode, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, whē he sawe that he was mocked of the wyse men, was exceeding wroth, and sent foorth men of warre, and slue all the children that were in Bethlehem, and in all the coastes (as many as were two yeeres olde or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, where as he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and woulde not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie God. &c. (As vpon Christmas day.)

The Epistle.

AND I say, that the heyre (as long as he is a childe) differeth not from a seruāt, though he be Lorde of all, but is vnder tutours & gouernours, vntill the tyme that the father hath appointed. Euē so we also, when wee were children, were in bondage vnder the ordinances of the worlde: But when the time was ful come, God sent his sonne made of a woman, and made bond vnto the law, to redeeme them which were bond vnto the lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sōnes, God hath sent ỳ spirit of his sonne into our hearts, which cryeth Abba, father. Wherefore nowe thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ. Gal. 4. 1.

The

The Gospell.

Math. 1. 1. THis is the booke of the generatiō of Iesus Christ, the sonne of Dauid, the sōne of Abrahā: Abrahā begate Isahac: Isahac begat Jacob: Jacob begat Judas & his brethrē: Judas begat Pharcs & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmō begat Boos, of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Solomon, of her that was the wife of Uric: Solomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whome was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. gencrations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. gencrations.

The byrth of Jesus Christ was on this wise: when his mother Marie was maryed to Joseph,

(before

(before they came to dwell together) she was founde with childe by the holy ghost. Then Joseph her husband, because he was a righteous man, and woulde not put her to shame, was minded priuyly to depart frō her. But while he thus thought, beholde, the angel of the Lorde appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy ghost. She shal bring forth a sonne, and thou shalt call his name Jesus, for hee shal saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lorde by the prophet, saying, Beholde, a maide shall be with childe, and shall bring foorth a sonne, and they shall call his name Emmanuel: which if a man interpret, is as much to saye, as God with vs. And Joseph as soone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knewe her not, till she had brought foorth her first begotten sonne, and called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for mā: grant vs the true circumcision of the spirit, that our hearts and al our members being mortified from al worldly and carnal lustes, may in all things obeye thy blessed will, through the same thy sonne Jesus Christ our Lord.

The

The Epistle.

Rom.4.8. BLessed is the man to whome the Lorde wil not impute sinne. Came this blessednes then vpon the vncircumcisiō or vpon the circumcisiō also? For we say that fayth was reckoned to Abrahā for righteousnes. How was it then reckoned? When he was in the circumcision, or whē he was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the ryghteousnesse of fayth, which he had yet being vncircumcised, that he should be the father of all them that beleeue though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the time of circumcision. For the promise (that he should be heyre of the worlde) happened not to Abraham, or to his seede through the lawe, but through the ryghteousnes of fayth. For if they which are of the law, be heyres, then is fayth but vaine, and the promise of none effect.

The Gospell.

Luk.2.15. AND it fortuned, as soone as the angels were gone away from the shepeheards into heauen, they sayde one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layd in a manger. And when they

they had seene it, they published abroad ỹ saying that was tolde them of that child. And al they that heard it, wondred at those thinges which were tolde them of the shepheards. But Marie kept al those sayings, and pondred them in her heart. And the shepheardes returned, praisyng & lauding God, for all the thinges that they had heard and seene, euen as it was tolde vnto them. And when the eyght day was come, that the child should be circumcised, his name was called Iesus, which was named of the angel before he was conceiued in the wombe.

If there be a Sunday between the Epiphanie & the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious godheade, through Christ our Lord. Amen.

The Epistle.

FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youwarde. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles Ephe. 3. 1.

and

and Prophets by the spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles, the vnsearcheable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hidde in God, which made all things, through Iesus Christ, to the intent that now vnto the rulers & powers in heauenly things, might be knowen by the congregation, the manifolde wisdom of God, according to the eternal purpose which he wrought in Christ Iesu our Lorde, by whom we haue boldnes & entrance with the confidence which is by the faith of him.

The Gospel.

Mat. 2. 1. WHē Iesus was borne in Bethlehem, a Citie of Iurie, in the time of Herode the king: behold, there came wise mē from the East to Hierusalem, saying, Where is he that is borne king of the Iewes? for we haue seene his starre in the East, & are come to worshippe him. When Herode the king had heard these thinges, he was troubled, and all the Citie of Hierusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christ should be borne. And they said vnto him, At Bethlehem in Iurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Iurie, art not the least among

mong the princes of Juda: For out of thee shall come vnto mee the captaine that shall gouerne my people Israel. Then Herod, (when hee had priuily called the wise men) he enquired of them diligently what time the starre appeared. And he bade them go to Bethlehem, and saide, Goe your way thither, and searche diligently for the childe: and when ye haue found him, bring me worde againe, that I may come & worship him also. When they had heard the king, they departed, & loe, the starre which they sawe in the East, went before them, til it came and stood ouer the place whereon the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offred vnto him giftes, golde, frankincense, & myrrhe. And after they were warned of God in sleepe, (that they should not go againe to Herod,) they returned into their owne countrey another way.

The first Sunday after the Epiphanie.

The Collect.

LOrde we beseeche thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faythfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.

I Beseeche you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashion not your Rom. 12. 1

selues lyke vnto this worlde: but bee ye chaunged in your shape, by the renewing of your minde, that ye maye proue what thing that good and acceptable and perfecte will of GOD is. For I saye (through the grace that vnto mee giuen is) to euerie man among you, that no man standc high in his owne conceyte, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euerye man the measure of fayth. For as we haue manye members in one bodie, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospell.

Luke 2. Verse 43.

THe father and mother of Jesus went to Hierusalem, after the custome of ỳ feast daye. And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still in Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsefolke and acquaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the temple, sitting in the middest of the doctours, hearing them and posing them. And all that hearde him, were astonied at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sõne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorowing. And he saide vnto them, How happened it that ye sought me? wist ye not that I must

must go about my fathers busines? And they vnderstood not that saying which he spake vnto them. And he wēt down with them, & came to Nazareth, & was obedient vnto thē. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedome & age, and in fauour with God and men.

The second Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, & grant vs thy peace al the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuē vnto vs, if a man haue the gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him ỹ teacheth, take heede to his doctrine. Let him that exhorteth, giue attēdance to his exhortatiō. If any man giue, let him do it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercy, let him do it with cherefulnes. Let loue bee without dissimulation. Hate that wich is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saintes. Be readie to harbour. Blesse thē which persecute you. Blesse, I say, & curse not. Be merie with them that are merie, weepe with them that weepe. Be of like affection one towardes Rom. 12, 6

another. Be not high minded, but make your selues equal to them of the lower sort.

The Gospel.

Iohn. 2, 1. AND the third daye was there a mariage in Cana, a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And whē the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus sayde vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother saide vnto the ministers, Whatsoeuer he sayth vnto you, do it. And there were standing there sixe water pottes of stone, after the maner of purifiyng of the Jewes, conteining two or three fyrkins a piece. Jesus saide vnto them, Fill the water pottes with water. And they filled them vp to the brim. And he sayde vnto them, Drawe out nowe, & beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegrome, & saide vnto him, Euerye man at the beginning doth set foorth good wine, and when men be dronke, then that which is worse: but thou hast kept the good wine vntill nowe. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting GOD, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretche foorth thy right

right hande to helpe and defende vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide afore hand thinges honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lorde. Therefore if thine enemie hunger, feede him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnes. Rom. 12. 16.

The Gospell.

WHen hee was come downe from the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put foorth his hande, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Jesus sayde vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gifte (that Moses commaunded to be offred) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously payned. And Jesus said, When I come vnto him, I will heale him. The Centurion answe- Mat. 8. 1.

red, & saide, Syr, I am not worthie that thou shouldest come vnder my roofe: but speake the word onely, & my seruant shalbe healed. For I also my selfe am a mã subiect to the authority of another, & haue souldiers vnder me: and I say to this man, Go, and he goeth: and to another man, Come, and he commeth: & to my seruant, Do this, and he doth it. When Iesus heard these wordes, he marueiled, and said to them that folowed hym, Verily I saye vnto you, I haue not found so great fayth in Israel. I saye vnto you, that manye shall cóme from the East and West, and shall rest with Abraham, Isahac, and Jacob, in the kingdome of heauen: But the children of the kingdome shalbe cast out into vtter darkenes, there shalbe weeping, and gnashing of teeth. And Iesus sayde vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many and great daungers, that for mans frailenes we can not alwayes stand vpryghtly: graunt to vs the health of bodie and soule, that all those thinges which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Christe our Lord.

The Epistle.

Rom. 13. 1 LEt euerie soule submit him selfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Who so euer therefore resisteth power, resisteth

reſiſteth the ordinance of God: but they that reſiſt, ſhall receiue to them ſelues damnation. For rulers are not fearefull to them that doe good, but to them that do euil. Wilt thou be without feare of the power? do wel then, & ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou do that which is euill, then feare: for he beareth not the ſworde for nought: for he is the miniſter of God, to take vēgeance on them that do euil. Wherefore ye muſt needes obeye, not onely for feare of vengeance, but alſo becauſe of conſcience, and euen for this cauſe pay ye tribute: For they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euerye man therefore his ductie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Goſpel.

AND when he entred into a ſhip, his diſciples folowed him. Mat. 8. 23. And behold, there aroſe a great tēpeſt in the ſea, inſomuch as the ſhip was couered with waues, but he was a ſleepe. And his diſciples came to him, and awoke him, ſaying, Maſter, ſaue vs, we periſh. And hee ſaide vnto them, Why are ye feareful, O ye of litle faith? Then he aroſe, and rebuked the windes and the ſea, & there folowed a great calme. But the men marueyled, ſaying, What maner of man is this, that both windes and ſea obey him? And when hee was come to the other ſide, into the countrey of the Gergeſites, there mette him two poſſeſſed of deuilles, which came out of the

graues, and were out of measure fierce, so that no man might go by that way. And beholde, they cryed out, saying, O Jesu thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a heard of manye swine feeding. So the deuilles besought him, saying, If thou cast vs out, suffer vs to go into the hearde of swine. And he saide vnto them, Goe your wayes. Then went they out, and departed into the hearde of swine. And beholde, the whole hearde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuilles. And beholde, the whole citie came out to meete Jesus: and when they sawe him, they besought him that he would depart out of their coastes.

The fift Sunday after the Epiphanie.

The Collect.

LOrde, we beseeche thee to keepe thy Church and housholde continually in thy true religion, that they which do leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Jesus Christ our Lorde.

The Epistle.

Col. 3. 12. PVt vpon you, as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, & forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so

do

do ye. Aboue all these things put on loue, which is ỳ bonde of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes & Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer ye doe in worde or deede, do all in the name of the Lord Iesu, giuing thankes to God the father by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, & sowed tares among ỳ wheate, & went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruaunts of the Housholder came, and saide vnto him, Sir, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruaunts said vnto him, Wilt thou then that We go and weed them vp? But he saide, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both growe together vntill the haruest, and in the time of haruest, I will say to the Reapers, Gather yee first the tares, & binde them together in sheaues to be burnt, but gather the wheat into my barne. Math. 13. 24.

The sixth sunday (if there be so many) shal haue the same Psalme, Collect, Epistle and Gospel, that was vpon the fifth sunday.

The

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for ỹ glorie of thy name, through Iesus Christ our sauiour, who liueth and raigneth worlde without ende, Amen.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, howe that they which runne in a course, runne all, but one receiueth the rewarde? So runne, that ye may obteine. Euery man ỹ proueth masteries, abstaineth from al thinges: and they do it to obteine a crowne that shall perish, but wee to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my bodie, and bring it into subiection, lest by anye meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castaway.

The Gospel.

Mat. 20. 1 THe kingdome of heauen is like vnto a mã that is an Housholder, which went out earely in ỹ morning to hire labourers into his vineyard. And when ỹ agreement was made with the labourers for a peny a day, he sent thẽ into his vineyarde. And he went out about the thirde houre, and sawe other standing idle in the market place, and sayde vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixth and ninth houre, and did likewise. And about the

the eleuenth houre he went out, and founde other standing idle, & said vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. He sayth vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, that shall ye receyue. So when euen was come, the Lord of the vineyarde said vnto his Steward, Call the labourers, and giue them their hyre, beginning at the last, vntil the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heat of the day. But he answered vnto one of them, and said, Friend, I do thee no wrong: Diddest thou not agree with me for a peny? Take that thine is, and goe thy way: I wil giue vnto this last, euen as vnto thee. Is it not lawful for me to do as me lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the fyrst shalbe last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrde God, which seest that we put not our trust in any thing that wee doe: mercifully graunt, that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The

The Epistle.

2. Cor. 11 19. YE suffer fooles gladlye, seeyng your selues are wise. For ye suffer, if a man bring you into bondage, yf a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bin weake in this behalfe. Howbeit, wherein soeuer any man dare bee bolde (I speake foolishlye) I dare bee bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I xl. stripes saue one. Thrise was I beatē with rods, I was once stoned, I suffred thrise shipwracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citye, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauayle, in watchings often, in hunger and thyrste, in fastings often, in colde and nakednes: beside the things which outwardly happen vnto me. I am cumbred dayly, & do care for all cōgregations. Who is weake, and I am not weake? who is offended, & I burne not? If I must needes boast, I wil boast of the things that concerne mine infirmities. The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lye not.

The

The Goſpel.

WHen much people were gathered toge- Luke.8.4.
ther, and were come to him out of all citics, he ſpake by a ſimilitude. The ſower went out to ſowe his ſeede, and as he ſowed, ſome fell by the way ſyde, and it was troden down, & the foules of the ayre deuoured it vp. And ſome fell on ſtones, & aſſoone as it was ſprung vp, it withered away, becauſe it lacked moyſtneſſe. And ſome fell among thornes, and the thornes ſprang vp with it, and choked it. And ſome fel on good ground, and ſprang vp, and bare fruite an hundreth folde. And as he ſayde theſe thinges, hee cryed, Hee that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſayde, Unto you it is giuen to knowe the ſecrets of the kingdome of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhoulde not vnderſtand. The parable is this. The ſeede is the word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuill, and taketh away the worde out of their hearts, leſt they ſhoulde beleeue, and be ſaued. They on the ſtones, are they, which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of temptation go away. And that which fell among thornes, are they, which when they haue heard, go forth, & are choked with cares and riches, and voluptuous liuing, and bring forth no fruite. That which fel in the good ground, are they, which with a pure and good heart heare the worde, and keepe it, and bring forth fruite through patience.

The

The Collect.

O Lorde, which doest teach vs that all our doinges without charitie are nothing worthy: send thy holy ghost, & powre into our hartes that most excellent gift of charitie, the very bonde of peace and all vertues, without the which whosoeuer lyueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

1. Cor. 13. 1. Though I speake with tongues of men, and of angels, & haue no loue, I am euē as sounding brasse, or as a tinckling Cymbal. And though I could prophesie, & vnderstand al secretes, & all knowledge: yea, yf I haue all faith, so that I could moue mountaines out of their places, & yet haue no loue, I am nothing. And though I bestow all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffreth long, and is curteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, suffreth all thinges, beleeueth al thinges, hopeth al things, endureth all thinges. Though that prophesying fayle, eyther tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that which is perfect is come, then that which is vnperfect shalbe done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: But assoone as I was a man, I put away childishnesse. Now wee see

in

in a glaſſe, euē in a darke ſpeaking: but thē ſhall we ſee face to face. Now I know vnperfectly: But then ſhal I know, euen as I am knowen. Now abideth faith, hope and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpell.

IEſus tooke vnto him ẏ twelue, and ſaid vnto thē, Behold, we goe vp to Hieruſalē, & al ſhalbe fulfilled that are written by the Prophets of the ſonne of man. Luke 18. 31.
For he ſhalbe deliuered vnto the Gentiles, & ſhalbe mocked, & deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they wil put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hidde from them, ſo that they perceyued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Ieriche, a certeine blinde man ſate by the high way ſide, begging. And when he hearde the people paſſe by, he asked what it meant. And they ſaide vnto him, that Ieſus of Nazareth paſſed by. And he cryed, ſaying, Ieſu thou ſonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he ſhould hold his peace. But he cryed ſo much ẏ more, Thou ſōne of Dauid, haue mercy on me. And Ieſus ſtood ſtil, and cōmāded him to bee brought vnto him. And whē he was come nere, he asked him, ſaying, What wilt thou that I do vnto thee? And he ſayd, Lord, ẏ I might receiue my ſight. And Ieſus ſaide vnto him, Receiue thy ſight, thy fayth hath ſaued thee. And immediatly he receiued his ſight, and followed him, praiſing God. And all the people, when they ſaw it, gaue praiſe vnto God.

The

The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obteine of thee the God of al mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

Ioel.2,12. TURNE you vnto mee with all your heartes, with fasting, weeping, & mourning: rent your heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, he shall let your encrease remaine for meate & drinke offrings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome go forth of his chamber, and the bryde out of her closet. Let the Priests serue the Lorde betwene the porch and the altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thyne heritage be brought to such confusion, lest the Heathen be lordes thereof. Wherefore shoulde they say among the Heathen, Where is nowe their God?

The

The Gospell.

WHen ye fast, be not sad, as ỹ hypocrites are: For they disfigure their faces, that it may appeare vnto men howe ỹ they faste. Uerely I say vnto you, they haue their rewarde. But thou, when thou fastest, anoynt thyne head, and washe thy face, that it appeare not vnto men how ỹ thou fastest, but vnto thy father which is in secrete, and thy father which seeth in secrete, shall rewarde thee openlye. Laye not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But laye vp for you treasures in heauē, where neither rust nor moth doth corrupt, & where thieues do not breake through nor steale. For where your treasure is, there wil your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake diddest faste fourtye dayes and fourty nightes: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions, in righteousnes & true holinesse, to thy honour and glorie, which lyuest and reignest. &c.

The Epistle.

WE as helpers exhorte you, ỹ ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Beholde, now is ỹ accepted time: Beholde, nowe is ỹ day of saluation. Let vs giue none occasion of euil, ỹ in our office be found no fault: but in all thinges let vs behaue our selues 2. Cor. 6. 1

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in strypes, in prysonmentes, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy ghost, in loue vnfaigned, in the word of trueth, in the power of God, by the armour of righteousneſſe of the right hand and on the left, by honour and dishonour, by euill report, & good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many riche, as hauing nothing, and yet possessing all things.

The Gospel.

Mat. 4. 1. THen was Jesus led away of the spirite into wilderneſſe, to be tempted of the deuill. And when he had fasted fourtye dayes, and fourtie nightes, hee was at the last an hungred. And when ỹ tempter came to him, he said, If thou be the sonne of God, command that these stones be made bread. But hee answered, and saide, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and sayeth vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dashe thy foote against a stone. And Jesus sayde vnto him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the deuill taketh him vp into an exceeding high mountaine, & sheweth him all the kingdomes

of

of the worlde, and the glory of them, and ſaith vnto him, All theſe wil I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus vnto him, Auoide Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the deuil leaueth him, and beholde, the angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may be defended from all aduerſities which may happen to the body, & from all euill thoughtes which may aſſault and hurt the ſoule, through Jeſus Chriſt. &c.

The Epiſtle.

WE beſeeche you brethren, & exhorte you by the Lorde Jeſus, that ye encreaſe more and more, euen as yee haue receiued of vs, how ye ought to walke, & to pleaſe God. For ye knowe what commandements we gaue you by our Lorde Jeſus Chriſt. For this is the will of God, euen your holyneſſe: that ye ſhould abſteine from fornication, and that euery one of you ſhoulde knowe howe to keepe his veſſel in holynes and honour, and not in the luſt of concupiſcence, as do the Heathen, which knowe not God: that no man oppreſſe and defraude his brother in bargaining, becauſe that the Lorde is the auenger of all ſuch things, as we tolde you before, & teſtified. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy ſpirite among you. 1. Theſ. 4. 1.

The Goſpel.

Mat.15. 21. IEſus went thence, & departed into the coaſtes of Tyre & Sidon: & beholde, a woman of Canaan (which came out of ỹ ſame coaſts) cryed vnto him, ſaying, Haue mercy on me, O Lord, thou sõne of Dauid: my daughter is piteouſly vexed with a deuill. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after vs. But he anſwered and ſaide, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe, and worſhipped him, ſaying, Lord helpe me. He anſwered and ſaide, It is not meete to take the childrens bread, & caſt it to dogges. She anſwered and ſaid, Trueth Lorde, for the dogges eate of the crummes which fall from their maſters table. Then Jeſus anſwered, and ſaid vnto her, O woman, great is thy fayth, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third Sunday in Lent.

The Collect.

WE beſeech thee almightie God, looke vpon the harty deſyres of thy humble ſeruants, & ſtretch forth thy right hand of thy maieſty, to be our defence againſt al our enemies, through Jeſus Chriſte our Lord.

The Epiſtle.

Ephe.5.1. BE you the folowers of God as deare children, & walke in loue, euen as Chriſt loued vs, & gaue himſelf for vs, an offering & a ſacrifice of a ſweete ſauour to God. As for fornicatiõ, & al vncleannes or couetouſnes, let it not be once named among you, as it becõmeth ſaints, or filthines, or fooliſh talking,

&

or iesting, which are not comely, but rather giuing of thanks. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christe, and of God. Let no man deceiue you with vaine words: For because of such thinges, commeth the wrath of God vpon the chil-dren of disobedience. Be not ye therefore compani-ons of them. Ye were sometimes darknes, but nowe are yee light in the Lorde: walke as children of lyght: for the fruit of the spirit consisteth in all good-nesse, and ryghteousnes, & trueth. Accept that which is pleasing vnto the Lorde, and haue no felowship with the vnfruitfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those things which are done of thē in secret: but all things when they are brought forth by the light, are mani-fest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, awake thou that sleepest, and stand vp from death, and Christ shal giue thee light.

The Gospel.

HEsus was casting out a deuil that was dumbe. And when he had cast out ẏ de-uil, the dumbe spake, & the people wō-dred. But some of them said, He casteth out deuils through Beelzebub the chief of the deuils. And other tempted him, and required of him a signe from heauen. But he, knowing their thoughtes, sayd vnto them, Euery kingdome deui-ded against it selfe, is desolate, and one house doeth fal vpon another. Yf Satan also be deuided against himselfe, how shal his kingdome endure? Because ye saye I cast out deuils through Beelzebub. Yf I by the helpe of Beelzebub cast out deuylles, by Luke. 11. 14.

whose helpe do your children cast them out? Therfore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, & ouercommeth him, he taketh from him all his harnesse, wherein he trusted, & diuideth his goods. He ỹ is not with me, is against me: and he ỹ gathereth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, hee walketh thorow drie places, seeking rest: & when he findeth none, hee saith, I will returne againe into my house whence I came out. And when hee commeth, he findeth it swept & garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwel there: & the end of that man is worse then the beginning. And it fortuned, that as hee spake these thinges, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happie are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaūt we beseech thee almightie God, that we which for our euill deedes are worthyly punished, by the comforte of thy grace may mercifully be releeued, through our Lord Iesus Christ.

The Epistle.

Gal.4.21. TEll me (yee that desyre to be vnder the law) do ye not heare of the lawe? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman.

woman. Yea, and he which was borne of the bonde-woman, was borne after the flesh: but he which was borne of the free woman, was borne by promyse. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordreth vpon the citie which is nowe called Hierusalem, and is in bondage with her childzen. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no childzen, breake foorth and crie thou that trauailest not: for the desolate hath many moe childzen, then she which hath an husband.

Brethren, we are after Isahac the childzen of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it nowe. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heyre with the sonne of the free woman. So then brethren, we are not childzen of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galilee, Ioh. 6. 1.
which is ỳ sea of Tiberias, & a great multitude followed him, because they saw his miracles which he did on them ỳ were diseased. And Jesus went vp into a mountaine, & there he sate wt his disciples. And Easter (a feast of ỳ Jewes) was nigh. When Jesus then lift vp his eyes, & saw a great

great company come vnto him, he saide vnto Philip, Whence shall we buy bread, that these may eate? This he sayde to proue him, for hee him selfe knewe what he would doe. Philippe answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayeth vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, & when he had giuen thanks, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fyshes, as much as they would. When they had eaten ynough, he sayde vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) saide, This is of a trueth the same Prophet that should come into the worlde.

The fift Sunday in Lent.

The Collect.

WE beseech thee almightie God, mercyfullye to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Jesus Christ our Lord.

The fift Sunday in Lent.

The Epistle.

CHrist being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made w̄ handes, that is to saye, not of this building, neither by the blood of Goats and Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goats, and the ashes of a young Cowe, when it was sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirit offered him selfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is hee the mediatour of the new Testamēt, that through death which chanced for the redemption of those transgressions that were vnder ỹ first Testament, they which are called, might receiue the promise of eternall inheritance. Heb. 9. 11.

The Gospel.

WHich of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue mee? He that is of God, heareth Gods words: Ye therfore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then sayde the Iewes Ioh. 8. 46.

Iewes vnto him, Now know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the prophetes are deade: whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth me, which ye saye is your God, and yet yee haue not knowen him: but I knowe him. And if I say I know him not, I shal be a lyer, like vnto you. But I knowe him, and keepe his saying. Your father Abraham was glad to see my day: and he sawe it, and reioyced. Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Ver Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid him selfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that al mankinde should folowe the example of his great humilitie: mercifully graunt, that we both followe the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Epistle.

LEt the same minde be in you, that was also in Christ Jesu, which when hee was in the shape of God, thought it no robberie to be equall with God: Neuertheless, hee made him selfe of no reputation, taking on him the shape of a seruant, and became lyke vnto men, and was founde in his apparell as a man. Hee humbled him selfe, and became obedient vnto the death, euen the death of the crosse. Wherfore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euery knee shoulde bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lorde, vnto the praise of God the father. Phil. 2. 5.

The Gospell.

AND it came to passe, when Jesus had finished al these sayinges, hee saide vnto his disciples, Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsel, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there be an vprore among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious oyntment, and powred it on his heade as he sate at the boorde. But when Mat. 26. 1.

when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Iesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me ye shal not haue alwaies. And in that she hath cast this oyntmēt on my body, she did it to burie me. Verily I say vnto you, Whersoeuer this Gospel shalbe preached in al the worlde, there shal also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, & saide vnto them, What will ye giue me, and I wil deliuer him vnto you? And they appointed vnto him thirtie pieces of syluer. And from that tyme forth, hee sought opportunitie to betraye him. The first day of sweete breade, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he saide, Goe into the citie to such a man, and saye vnto him, The master saith, My time is at hande: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readie the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he saide, Verily I say vnto you, that one of you shall betraye me. And they were exceeding sorowful, and began euery one of them to saye vnto him, Lorde, is it I? He answered & saide, he that dippeth his hande with me in the dish, ỹ same shal betray me. The sonne of man truely goeth as it is written of him: but wo vnto that man by whome the sonne of man is betrayed: it had bene good for that man if he had not bene borne.

Then

Then Judas which betrayed him, answered and sayde, Master, is it I? He sayde vnto him, Thou hast sayde. And when they were eating, Jesus tooke breade, and when he had giuen thankes, he brake it, and gaue it to the disciples, and sayd, Take, eat, this is my bodie. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shedde for manie, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had saide grace, they went out vnto mounte Oliuet. Then saide Jesus vnto them, All ye shalbe offended because of me this night: For it is written, I will smite the Shepeheard, and the sheepe of the flocke shalbe scattered abroade: but after I am risen againe, I wil goe before you into Galilee. Peter answered, and sayde vnto him, Though all men be offended because of thee, yet wil I not be offended. Jesus said vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie me thrise. Peter saide vnto him, Yea though I should dye with thee, yet will I not deny thee. Likewise also said al ỹ disciples. Then came Jesus with them vnto a Farme place (which is called Gethsemane) & said vnto the disciples, Sit ye here while I goe and praye yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then said Jesus vnto them, My soule is heauie, euen vnto the death: tarie ye here, and watche with me. And hee went a litle further, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cuppe

passe

passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples, and found them a sleepe, and sayde vnto Peter, What, coulde ye not watche with me one houre? Watche and praye, that ye enter not into temptation: The spirit is willing, but the flesshe is weake. He went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy wil be fulfilled. And he came and founde them a sleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the thirde time, saying the same woordes. Then commeth hee to his disciples, and sayde vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going, beholde, he is at hand that doeth betraye me. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But hee that betrayed him, gaue them a token, saying, Whome so euer I kisse, the same is hee, holde him fast. And foorthwith hee came to Jesus, and saide, Haile Master, and kissed him. And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande, and drewe his swoorde, and strooke a seruaunt of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy swoorde into the sheathe: for all they that take the swoorde, shall perishe with the swoorde. Thinkest thou that I can not nowe praye to my father, and

hee

hee shall giue mee euen nowe more then twelue legions of Angelles? But howe then shall the Scriptures bee fulfilled? For thus must it bee. In that same houre sayd Jesus to the multitude, Yee be come out as it were to a thiefe, with swoordes and staues for to take mee. I sate dayly with you teaching in the Temple, and ye tooke mee not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and ledde him to Cataphas the high Priest, where ỳ Scribes and the Elders were assembled. But Peter folowed him a farre off vnto the high Priestes palace, and went in, and sate with the seruauntes, to see the ende. The chiefe Priestes and Elders, and all the counsayle sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This fellowe sayd, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answeresi thou nothing? why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall ye see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skye. Then the hygh Priest rent his clothes, saying, He hath spoken blasphemie, what neede wee of anye more witnesses? Beholde, nowe ye haue heard his blasphemie, what thinke

ye?

ye? They answered, and sayde, He is worthie to die. Then did they spit in his face, & bufeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, & a Damosel came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wote not what thou saiest. When he was gone out into the porche, another wenche sawe him, and said vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe he denied with an othe, saying, I do not knowe the man. After a while came vnto him they that stoode by, and saide vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne hee to curse and to sweare that he knewe not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crowe, thou shalt deny me thrise: and he went out, and wept bitterly. Whē the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seing that he was condemned) repented him selfe, and brought againe the xxx. plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged him selfe. And the chiefe Priestes tooke the siluer plates, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and

bought

bought with them a potters fielde to burie strangers in. Wherefore the fielde is called Acheldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the king of the Jewes? Jesus sayde vnto him, Thou sayest. And when hee was accused of the chiefe Priestes and Elders, hee aunswered nothing. Then sayde Pilate vnto him, Hearest thou not howe manie witnesses they laye agaynst thee? And hee aunswered him to neuer a worde, insomuch that the Deputie marueiled greatly. At the feast, the Deputie was woont to deliuer vnto the people a prisoner, whome they woulde desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knewe that for enuye they had delyuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this daye manye thinges in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered, and sayde vnto them, Whether of the twayne will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayde vnto them, What shall I doe then with Jesus, which is called Christ? They all sayde vnto him,

Let him be crucified. The deputie saide, What euil hath he done? But they cryed more, saying, Let him bee crucified. When Pilate sawe that hee could preuaile nothing, but that more businesse was made, hee tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and saide, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the companye, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Haile king of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the heade, and after that they had mocked him, they tooke the robe off him agayne, and put his owne rayment on him, and ledde him awaye to crucifie him. And as they came out, they founde a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to saye, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, hee woulde not drinke. When they had crucified him, they parted his garmentes, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written,

This

This is Iesus, the King of the Iewes. Then were there two theeues crucified with hym, one on the right hande, and another on the left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the temple of God, and diddest build it in three dayes, saue thy selfe. If thou be the sonne of GOD, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, said, He saued other, him selfe hee can not saue. If he be the King of Israel, let him nowe come downe from the crosse, and we will beleeue him. He trusted in GOD, let him deliuer him nowe if hee wil haue him: For hee sayde, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the lande, vntyll the nynth houre. And about the nynth houre, Iesus cried with a loud voyce, saying, Eli, Eli, lama-sabachthani, that is to saye, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, saide, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other saide, Let bee, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a loude voyce, yeelded vp the Ghost. And behold, the vayle of the temple did rent in two parts from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodyes of saintes which slept, arose, and went out of the graues after his resurrection, & came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching

Jesus, saw the earthquake, and those thinges which happened, they feared greatly, saying, Truely this was the sonne of GOD. And many women were there (beholding him a farre off) which folowed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.
The Epistle.

Esai. 63. 1. WHat is hee this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, & thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, & their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yere when my people shalbe deliuered, is come. I looked about me, and there was no man to shew me any help. I marueiled that no man held me vp. Then I helde me by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wil I lay their strength. I will declare the goodnesse of the Lord, yea and the praise of the Lord, for all that he hath giuen vs, for the great good that

he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindenes. For he sayd, These no doubt are my people, and no shrinking children: and so he was their sauiour. In their troubles hee was also troubled with them, and the angel that went foorth from his presence deliuered them. Of verye loue and kindenesse that he had vnto them, hee redeemed them. He hath borne them, and caried them vp, euer since the worlde beganne. But after they prouoked him to wrath, and vexed his holye minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fedde his sheepe? where is he that hath giuen his holy spirite among them? He led them by the right hand of Moses with his glorious arme, deuiding the water before them, whereby he gate him selfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withal. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindenes, will not be intreated of vs? yet art thou our father. For Abrahã knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father & redeemer, and thy name is euerlasting. O Lord, wherefore hast thou ledde vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs a-

gaine for thy seruantes sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

The Gospell.

Mar. 14.1 After two dayes was Easter, and the dayes of sweete breade. And the high Priests and the Scribes sought howe they might take him by craft, and put him to death. But they saide, Not in the feast daye, lest any busines arise among the people. And when hee was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and poured it vpon his head. And there were some that were not content within themselues, and saide, What needed this waste of ointment? for it might haue bene solde for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, & when soeuer ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehande to anoynte my body to the burying. Verily I saye vnto you, Wheresoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betraye him

him vnto them. When they heard that, they were glad, and promised that they woulde giue him money. And he sought howe he might conueniently betray him. And the first daye of sweete breade (when they offered the Passeouer) his disciples sayde vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer? And he sent foorth two of his disciples, and sayde vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, folowe him. And whithersoeuer hee goeth in, say ye vnto the good man of the house, The Master sayth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And hee will shewe you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as hee had said vnto them, and they made readie the Passeouer. And when it was nowe euentyde, hee came with the twelue: and as they sate at boord, and did eate, Iesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they beganne to be sorie, and to say to him one by one, Is it I? And another said, Is it I? He answered, & said vnto them, It is one of the twelue, euen hee that dippeth with mee in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus tooke breade, and when hee had giuen thankes, hee brake it, and gaue to them, and sayde, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And hee sayde vnto them, This is my blood of the newe Te-

stament, which is shedde for manie. Verely I saye vnto you, I will drinke no more of the fruite of the Vine, vntill that daye that I drinke it newe in the kingdome of God. And when they had sayde grace, they went out to the mount Oliuete. And Jesus saith vnto them, All ye shall be offended, because of mee this night: For it is written, I will smite the Shephearde, and the sheepe shalbe scattered: but after that I am rysen againe, I will goe into Gallilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verely I saye vnto thee, that this daye, euen in this night, before the Cocke crowe twyse, thou shalt denie me three times. But he spake more vehemently, No, if I shoulde dye with thee, I will not denie thee. Likewise also sayde they all. And they came into a place which was named Gethsemane, and he sayd to his disciples, Sit ye here, while I goe aside and praye. And hee taketh with him Peter, and James, and John, and beganne to waxe abashed, and to bee in an agonie, and sayd vnto them, My soule is heauie, euen vnto the death: tarye ye here, and watche. And hee went foorth a lytle, and fell downe flatte on the grounde, and prayed, that if it were possible the houre might passe from him. And hee saide, Abba, Father, all thinges are possible vnto thee, take away this cuppe from me: neuertheles, not as I will, but that thou wilt, bee done. And hee came and founde them sleeping, and sayth to Peter, Simon, Sleepest thou? Couldest not thou watche one houre? Watche ye, and praye, lest ye enter into temptation: the spirit truely is readie, but the flesh is weake. And againe he went aside, and prayed, and spake the same wordes. And hee returned

ned and founde them a sleepe againe, for their eyes were heauy, neyther wist they what to answere him. And he came the thirde time, and sayde vnto them, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: lo, he that betrayeth me is at hand. And immediatly whyle he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swordes & staues, from the hie Priestes, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I do kisse, the same is hee, take and leade him away warely. And assoone as he was come, he goeth strayght way to him, and sayth vnto him, Master, Master, and kissed him. And they layde their handes on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and saide vnto them, Ye be come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke mee not: but these thinges come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yong men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the hie Priest of all, and with him came all the hie Priestes, and the Elders, and the Scribes. And Peter folowed him a great way of (euen till hee was come into the palace of the hie Priest) and he sate with the seruants, & warmed himselfe at the fire. And the high Priestes and all the

counsaile

counsaile sought for witnesse against Jesus to put him to death, & found none: for many bare false witnes against him, but their witnesses agreed not together. And there arose certayne, and brought false witnes against him, saying, We hearde him saye, I wil destroy this Temple that is made with hands, & within three dayes I wil build another made without hands: But yet their witnesses agreed not together. And the hie Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he helde his peace, & answered nothing. Againe the hie Priest asked him, & sayde vnto him, Art thou Christ the sonne of the blessed? And Jesus said, I am: and ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What neede we any further witnesses? ye haue heard blasphemie, what thinke ye? And they all condemned him to be worthie of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areede. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, & when she saw Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Jesus of Nazareth? And he denied, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porche, & the cocke crewe. And a Damosel (when she sawe him) beganne againe to say to them that stoode by, This is one of them. And he denied it agayne. And anon after, they that stoode by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse & to sweare, saying,

I knowe

I knowe not this man of whome ye speake. And againe the Cocke crewe. And Peter remembred the worde that Jesus had saide vnto him, Before the Cocke crow twise, thou shalt denie me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shal helpe me, therefore shall I not be confounded. I haue hardned my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who wil then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lord God standeth by me: what is he then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shal eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenes, & no light shineth vpō him, let him put his trust in ỳ Name of the Lord, & hold him vp by his God. But take heed, ye al kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistring of your owne fire, & in the coales that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorow. Esai. 50. 5.

The Gospell.

AND anon in the dawning the hie priests held a counsaile with the Elders, and the Scribes, & the whole congregatiō, and bound Jesus, & led him away, and deliuered him to Pilate. And Pilate asked Mar. 15. 1

asked him, Art thou the king of the Jewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest ỹ nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto thē a prisoner, whōsoeuer they would desire. And there was one that was named Barabbas, which laye bound with them that made insurrection: he had cōmitted murder. And the people called vnto him, & began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Jewes? For he knewe that ỹ hie Priests had deliuered him of enuie. But the hie Priests moued the people, ỹ he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto thē, What wil ye that I then do vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said vnto thē, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, & led him

out

out to crucify him. And they cõpelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrrhe, but he receyued it not. And when they had crucified him, they parted his garments, casting lots vpon thē, what euery man should take. And it was about the thirde houre, and they crucified him, & the title of his cause was written, The King of the Iewes. And they crucified with him two thieues, the one on his right hande, & the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, rayled on him, wagging their heades, & saying, A wretch, thou that destroyest the temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priests among themselues, with the Scribes, & said, He saued other men, himselfe he can not saue. Let Christ the King of Israel descend nowe from the crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And whē the sixt houre was come, darkenesse arose ouer all the earth, vntyll the nynth houre. And at the nynth houre Jesus cryed with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, said, Beholde, hee calleth for Elias. And one ran and filled a spunge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come

and

and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two peeces, from the top to the bottome. And when the Centurion (which stood before him) saw that he so cryed and gaue vp the ghost, he sayde, Truely this man was the Sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when he was in Galilee, had folowed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing ẏ goeth before the Sabboth) Joseph of ẏ citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came & went in boldly vnto Pilate, and begged of him the bodie of Jesu. And Pilate marueiled that he was already dead, & called vnto him ẏ Centuriō, & asked of him whether he had byn any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and layde him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheelde where he was layde.

Wednesday before Easter.

The Epistle.

Heb. 9. 16

WHere as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no va-

lue,

lue, as long as hee that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of Calues and of Goates, with water and purple woll, and hyssope, and sprinkled both the booke and all the people, saying, This is ỹ blood of the Testament which God hath appointed vnto you. Moreouer he sprinkled the tabernacle with blood also, and al the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such thinges, but that the heauenly thinges themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must he haue often suffred since the worlde began) But nowe in the end of the world hath hee appeared once, to put sinne to flight, by the offring vp of himself. And as it is appoynted vnto al men ỹ they shal once die, and then commeth the iudgement: euen so Christ was once offred to take awaye the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne, vnto saluation.

The

The Gospel.

Luke 22. 1 THe feast of sweete bread drewe nighe, which is called Easter, and the high Priestes & Scribes sought howe they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and hee went his waye, and communed with the hie priests and officers, howe hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayd vnto him, Where wilt thou that we prepare? And he sayde vnto them, Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall say vnto the goodman of the house, The master saith vnto thee, Where is the gheste chamber, where I shall eat the Passeouer with my Disciples? And hee shall shewe you a great Parlour paued, there make readye. And they went, and found as he had said vnto them, and they made readye the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he saide vnto them, I haue inwardly desired to eate this passeouer with you before that I suffer. For I say vnto you, henceforth wil I not eate of it any more, until it be fulfilled in the kingdome of God. And he tooke the cup, & gaue thanks, and said, Take this, & diuide it among you:

you: for I saye vnto you, I will not drinke of the fruite of this Vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thankes, hee brake it, and gaue vnto them, saying, This is my bodye, which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, which is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they beganne to inquire among them selues, which of them it was that shoulde doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The kinges of nations reigne ouer them, and they that haue authoritie vpon them, are called gratious: but yee shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth ministers. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lorde saide, Simon, Simon, beholde, Satan hath desired to syfte you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And hee sayde vnto him, Lorde, I am ready to goe with thee into prison, and

to death. And hee sayde, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest mee. And hee sayde vnto them, When I sent you without wallet, and scrippe, and shoes, lacked ye any thing? And they sayde, No. Then sayde he vnto them, But nowe hee that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath no swoorde, let him sell his coate and buye one. For I saye vnto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was he reputed: for those things which are written of mee, haue an ende. And they sayde, Lord, beholde here are two swoordes. And he saide vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when he came to the place, hee sayde vnto them, Praye, least ye fall into temptation. And hee gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the ground. And when he arose from prayer, and was come to his disciples, hee founde them sleeping for heauinesse, and he saide vnto them, Why sleepe ye? Rise, and pray, lest ye fall into temptation. While he yet spake, beholde, there came a company, and he that was called Judas, one of the twelue, went before them, and prealled nigh vnto Jesus, to kisse him. But Jesus sayde vnto him, Judas, betrayest thou the sonne of man with a kisse?

When

When they which were about him, sawe what would followe, they said vnto him, Lorde, shall wee smite with the sworde? And one of them smote a seruant of the high Priests, and strooke of his right eare. Jesus answered, and saide, Suffer yee thus farre forth. And when he touched his eare, he healed him. Then Jesus saide vnto the high Priestes and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a theefe, with swordes and staues. When I was daylye with you in the Temple, yee stretched forth no handes against me: But this is euen your verye houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as he sate by the fire, (and looked vpon him) she saide, This same felowe was also with him. And hee denied him, saying, Woman, I know him not. And after a litle while another saw him, & said, Thou art also of them. And Peter saide, Man, I am not. And about the space of an houre after an other affirmed, saying, Verily this felowe was with him also, for hee is of Galilee. And Peter said, Man, I wote not what thou saist. And immediately while hee yet spake, the Cocke crew. And the Lord turned backe & looked vpon Peter, & Peter remembred the word of the Lord, how he had said vnto him, Before ỹ cocke crow, thou shalt deny me thrise: And Peter went out and wept bitterlye. And the men that tooke Jesus, mocked him, and smote him: And when they had blindfolded him, they strooke him on the face, and asked him, saying, Arede, who

is hee that smote thee? And many other thinges despitefully saide they against him. And assoone as it was daye, the Elders of the people, and the high Priestes and Scribes came together, and ledde him into their counsaile, saying, Art thou verye Christ? Tell vs. And he saide vnto them, If I tell you, ye will not beleeue me: and if I aske you, you will not answere, nor let me go. Hereafter shall the sonne of man sitte on the right hande of the power of God. Then saide they all, Art thou then the sonne of God? He said, Ye say that I am. And they saide, What neede we of any further witnesse? for we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

1.Cor.11. 17. THis I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of al, when ye come together in the congregation, I heare that there is dissension among you, and I partly beleeue it. For there must be sectes among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungrie, and another is drunken. Haue ye not houses to eate, and drinke in? Despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, & said, Take ye, & eat, this

this is my bodye which is broken for you: This do ye in the remembrance of me. After the same maner also, he tooke the cuppe when supper was done, saying, This cuppe is the newe Testament in my blood: This do, as oft as yee drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cuppe, yee shall shewe the Lordes death till he come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cuppe of the Lorde vnworthyly, shalbe giltie of the bodye and blood of the Lorde. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthylye, eateth & drinketh his owne damnation, because hee maketh no difference of the Lordes bodie. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, wee shoulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we shoulde not bee damned with the worlde. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We founde this fellowe peruerting the people, & forbidding to paye tribute to Cesar, saying that hee is Christe a King. And Pilate apposed him, saying, Art thou the King of the Iewes? Hee Luk. 23. 1.

answered him and saide, Thou sayest it. Then sayd Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and beganne at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard manye thinges of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him manye woordes: but he answered him nothing. The high Priestes and Scribes stood forth, and accused him straightlye: And Herode with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and saide vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which

for

for a certaine insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayde vnto them the thirde time, What euill hath hee done? I finde no cause of death in him: I will therefore chastē him, and let him go. And they cried with loud voyces, requiring that hee might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it shoulde be as they required: and he let loose vnto them him, that for insurrection and murder was cast into prison, whome they had desired. And he deliuered to them Iesus, to doe with him what they woulde. And as they ledde him away, they caught one Simon of Cyrene comming out of the fielde, and on him layd they ỹ crosse, that he might beare it after Iesus. And there followed him a great companie of people, and of women, which bewayled and lamented him. But Iesus turned backe vnto them, and sayde, Yee daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall saye, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to saye to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shall be done in the drie? And there were two euill doers ledde with him to be slaine. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then sayde Iesus, Father, forgiue them, for they wote not what

they doe. And they parted his raiment, and cast lots: and the people stoode and beheilde. And the rulers mocked him with them, saying, He saued other men, let him saue him selfe if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and saide, If thou bee the king of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euil doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deedes: but this man hath done nothing amisse. And he sayde vnto Iesus, Lord remember me when thou commest into thy kingdome. And Iesus sayde vnto him, Verily I say vnto thee, to day shalt thou be with me in paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the nynth houre, and the sunne was darkened, and the vaile of the temple did rent, euen thorowe the middes. And when Iesus had cryed with a loude voyce, he sayde, Father, into thy hands I commende my spirit. And when he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, he glorifyed God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the thinges which had happened, smote their breastes, and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stoode a far off, beholding these things. And behold, there was a man named Ioseph, a counsailour,

and

and hee was a good man, and a iuſt: the ſame had not conſented to the counſaile and deede of them, which was of Arimathea, a citie of the Iewes, which ſame alſo wayted for the kingdome of God: he went vnto Pilate, and begged the bodie of Ieſus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a Sepulchre that was hewen in ſtone, wherein neuer man before had bene layde. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheelde the Sepulchre, and howe his bodie was layde. And they returned, and prepared ſweete odours, and ointments: but reſted on the Sabboth day, according to the commandement.

On good Fryday.
The Collects.

ALmightie God, we beſeeche thee gratiouſly to behold this thy family, for the which our Lord Ieſus Chriſt was contented to bee betrayed, and giuen vp into the handes of wicked men, and to ſuffer death vpon the croſſe, who liueth and raigneth with thee and the holy ghoſt nowe and euer. Amen.

ALmightie and euerlaſting God, by whoſe ſpirit the whole bodie of the Church is gouerned and ſanctified: receiue our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy congregation, that euery member of the ſame in his vocation and miniſterie, may truely and godly ſerue thee, through our Lord Ieſus Chriſt.

Merciful

MErcifull God, who hast made all men, & hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather ẏ he should be conuerted and liue, haue mercie vpon al Iewes, Turks, Infidels, & Herctikes, & take frō them all ignorance, hardnes of heart, & contempt of thy word: & so fetch them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth. &c.

The Epistle.

Hcb. 10, 1. THe lawe (which hath but a shadowe of good thinges to come, and not the very fashion of thinges them selues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For woulde not then those sacrifices haue ceased to haue bene offred, because that the offerers once purged, shoulde haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euerye yeere. For the blood of Oxen & Goates can not take awaye sinnes. Wherefore when hee commeth into the worlde, hee sayeth, Sacrifice and offering thou wouldest not haue, but a bodie hast thou ordeined mee. Burnt offeringes also for sinne hast thou not alowed. Then sayde I, Loe, I am here. In the beginning of the booke it is written of mee, that I shoulde doe thy will, O God. Aboue, when hee sayeth, Sacrifice and offering, and burnt Sacrifices, and sinne offringes thou wouldest not haue, neyther hast thou alowed them (which yet are offred by the lawe:) Then sayde hee, Loe, I am here to doe thy will, O God: Hee taketh awaye

the

the firſt, to eſtabliſhe the latter. By the which will, wee are made holye, euen by the offring of the bodie of Jeſu Chriſte once for all. And euery Prieſt is readye dayly miniſtring, and offring often times one maner of oblation, which can neuer take away ſinnes. But this man, after he hath offered one Sacrifice for ſinnes, is ſet downe for euer on the right hande of God, and from hencefoorth taryeth till his foes be made his footeſtoole. For with one offring hath hee made perfect for euer them that are ſanctified. The holye ghoſt him ſelfe alſo beareth vs recorde, euen when hee tolde before, This is the Teſtament that I will make vnto them: After thoſe dayes (ſayth the Lorde) I will put my lawes in their heartes, and in their mindes will I write them, and their ſinnes and iniquities will I remember no more. And where remiſſion of theſe thinges is, there is no more offring for ſinnes. Seeing therefore brethren, that by the meanes of the blood of Jeſu, wee haue libertie to enter into the holy place, by the newe and liuing way, which hee hath prepared for vs through the vayle (that is to ſay) by his fleſh: And ſeeing alſo that we haue an high Prieſt, which is ruler ouer the houſe of God, let vs draw nigh with a true heart in a ſure fayth, ſprinkled in our heartes from an euil conſcience, and waſhed in our bodies with pure Water. Let vs keep the profeſſion of our hope, without wauering (for he is faithfull that promiſed) and let vs conſider one another, to the intent ẏ we may prouoke vnto loue, & to good woorkes, not forſaking the felowſhip that wee haue among our ſelues, as the maner of ſome is: but let vs exhorte one another, and that ſo much the more, becauſe ye ſee that the day draweth nigh.

The

The Gospel.

Ioh. 18. 1. WHen Jesus had spoken these woordes, hee went foorth with his disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knewe the place, for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came thither with lanternes, and firebrands, and weapons. And Jesus knowing all thinges that shoulde come on him, went foorth, and saide vnto them, Whome seeke ye? They answered him, Jesus of Nazareth. Jesus saide vnto them, I am he. Judas also which betrayed him, stoode with them. Assoone then as he had saide vnto them, I am he, they went backewarde, and fell to the ground. Then asked he them againe, Whome seeke ye? They saide, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a swoorde, drew it, and smote the high Priests seruant, and cut off his right eare. The seruauntes name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy swoorde into the sheathe: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Iewes tooke Jesus, and bounde him, and led him away to Annas first, for he was father in lawe to Caiaphas, which was the high priest the same yere. Caiaphas was hee that gaue counsaile to the Iewes, that it was expe-

expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so did an other disciple: That disciple was knowen to the hie priest, and went in with Jesus vnto the palace of the high priest. But Peter stoode at the doore without. Thē went out that other disciple (which was knowen to the high priest) and spake to the damosel that kept the doore, and brought in Peter. Then said the damosel that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He saide, I am not. The seruants and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them and warmed himselfe. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which hearde me, what I sayd vnto them: Beholde, they can tel what I saide. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euil spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Caiaphas the high priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? Hee denyed it, and sayde, I am not. One of the seruauntes of the high priest (his Cousin whose eare Peter smote off) saide vnto him, Did not I see thee in the gardē with him? Peter therefore denyed againe, and immediatly the

Cocke

Cocke crew. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they them selues went not into the iudgement hall, least they should be defiled, but that they might eate the passeouer. Pilate then went out to them, & said, What accusation bring you against this man? They answered & said vnto him, If he were not an euill doer, we woulde not haue deliuered him vnto thee. Then saide Pilate vnto them, Take ye him, & iudge him after your owne law. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the woords of Jesus might be fulfilled which he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall again, & called Jesus, & said vnto him, Art thou the king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, am I a Jewe? Thine owne nation, and high priests haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this woorlde. If my kingdome were of this woorld then would my ministers surely fight, that I shoulde not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the woorlde, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate said vnto him, What thing is trueth? And when he had said this, he went out againe vnto the Jewes, and saith vnto them, I find in him no cause at al. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I

loose

loose vnto you the king of the Iewes? Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate took Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile king of the Iewes: and they smote him on the face. Pilate went foorth againe and sayde vnto them, Beholde, I bring him foorth to you, that ye may know that I find no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And he sayeth vnto them, Beholde the man. When the high priests therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him, & crucifie him, for I finde no cause in him. The Iewes answered him, We haue a lawe, and by our lawe he ought to die, because he made him selfe the sonne of God. When Pilate heard that saying, hee was the more afrayed, and went againe into the iudgement hall, and sayde vnto Iesus, Whence art thou? But Iesus gaue him none answere. Then sayd Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friend: For whosoeuer maketh him selfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus foorth, and sate downe to giue sentence, in a place that is called

the

the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayeth vnto the Iewes, Beholde your king. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shall I crucifie your king? The hygh priestes answered, We haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Iesus, and ledde him away. And hee bare his crosse, and went foorth into a place which is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified him, and two other with him, on eyther syde one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, king of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified was neere to the citie. And it was written in Hebrewe, Greeke, and Latine. Then sayde the high priestes of the Iewes to Pilate, Write not king of the Iewes: but that he saide, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayde therefore among them selues, Let vs not deuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the crosse of Iesus, his mother, and his mothers sister. Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore

fore saw his mother, and the disciple whome he loued, standing, hee saith vnto his mother, Woman, behold thy sonne. Then said he to ỳ disciple, Behold thy mother. And from ỳ houre the disciple tooke her for his owne. After these things, Jesus knowing ỳ all things were now perfourmed, that ỳ Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by, ful of vineger: therefore they filled a sponge with vineger, & wound it about with hysope, & put it to his mouth. Assoone as Jesus then receiued of ỳ vineger, he said, It is finished, & bowed his head, & gaue vp the ghost. The Jewes therefore, because it was ỳ preparing of ỳ Sabboth, ỳ the bodies should not remaine vpon the crosse on the Sabboth day (for that Sabboth day was an hie day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers, & brake the legs of the first, & of the other which was crucified with him. But when they came to Jesus, & saw that hee was dead alreadie, they brake not his legges: but one of the souldiers with a speare thrust him into the side, & foorthwith there came out blood and water. And he that sawe it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these thinges were done, that the scripture should be fulfilled, Ye shall not breake a bone of him. And againe another scripture saith, They shall looke vpon him whome they haue pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate ỳ he might take downe the bodie of Jesus. And Pilate gaue him licence. He came therefore & tooke the body of Jesus. And there came also Nichodemus (which at the be-

ginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pounde waight. Then tooke they the bodie of Jesus, and wounde it in linen clothes with the odours, as the maner of the Jewes is to bury. And in the place where hee was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man laide. There laide they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter euen.

The Epistle.

1.Pet.3. 17. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, ẏ iust for the vniust, to bring vs to God, & was killed as perteining to ẏ flesh, but was quickened in the spirit. In which spirit he also went & preached to the spirits ẏ were in prison, which sometime had bin disobedient, when the long suffring of God was once looked for in the daies of Noe, while ẏ Arke was a preparing: wherein a few, ẏ is to say, eight soules, were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of ẏ flesh, but in that a good conscience cõsenteth to God, by ẏ resurrection of Jesus Christ, which is on the right hande of God, and is gone into heauẽ, angels, powers, and might, subdued vnto him.

The Gospell.

Mat.27. 57. WHen the euen was come, there came a riche man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the bodie of Jesus. Then Pilate com-

maun-

maunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linen cloth, and layde it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceyuer sayde, while he was yet aliue, After three dayes I will rise againe. Commaund therefore that the sepulchre be made sure, vntill the thirde day, least his disciples come & steale him away, & say vnto the people, He is risen from the dead: and the last errour shalbe worse thē the first. Pilate said vnto them, Ye haue a watch, goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

¶ At Morning prayer, in stead of the Psalme, O come let vs, &c. These Anthemes shalbe sung or said.

CHrist rising againe from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in ỹ he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that slepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do die: so by Christ all men shalbe restored to life.

Easter day.

The Collect.

ALmightie God, which through thy onely begotten sõne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continual help we may bring the same to good effect, through Jesus Christ our Lorde, who liueth, &c.

The Epistle.

Col. 3. 1. IF ye be risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on ỹ right hande of God. Set your affectiõ on heauenly things, and not on earthly things. For ye are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shew himselfe, thẽ shall ye also appeare wt̃ him in glorie. Mortifie therefore your earthly members, fornication, vncleanes, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of idoles: for which thinges sake the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them.

The Gospel.

Ioh. 20. 1. THe fyrst daye of the Sabbothes came Marie Magdalene early (when it was yet darke) vnto the sepulchre, and saw ỹ stone taken away from the graue. Then she ran, and came to Simon Peter, & to the other disciple whome Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we can not tel where they haue layde him. Peter therefore went foorth, and that other disciple, and came vnto the sepulchre. They ranne

ranne both together, and that other Disciple did outrunne Peter, & came first to the sepulchre. And when he had stouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the sepulchre, and saw the linen clothes lye, and the napkin that was about his heade not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: For as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: Wee humbly beseeche thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people he that feareth him, & worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lord ouer all thinges. Which preaching Act. 10. 34.

was publiſhed throughout all Iurie (and began in Galilee, after the baptiſme which Iohn preached) howe God anointed Ieſus of Nazareth with the holy ghoſt, and with power. Which Ieſus went about, doing good, & healing all that were oppreſſed of ỹ deuil, for God was with him. And we are witneſſes of all things which he did in the lande of the Iewes, & at Hieruſalem, whom they ſlew & hanged on tree. Him God raiſed vp the third day, & ſhewed him openly, not to al the people, but to vs witneſſes (choſen before of God for the ſame intent) which did eate & drinke with him after he roſe from death. And he commanded vs to preach vnto the people, and to teſtifie, ỹ it is hee which was ordeined of God to bee the iudge of the quicke & the dead. To him giue al the prophets witnes, that through his name, whoſoeuer beleeueth in him, ſhal receiue remiſſion of ſinnes.

The Goſpell.

Luk. 24. 13. BEhold, two of the diſciples went that ſame daye to a towne called Emaus, which was frō Hieruſalē about three ſcore furlongs, and they talked together of all the thinges that had happened. And it chaunced, while they communed together and reaſoned, Ieſus himſelfe drew neere, and went with them: But their eyes were holden, that they ſhould not know him. And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as yee walke, & are ſad? And the one of thē (whoſe name was Cleophas) anſwered, and ſaid vnto him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowen the things which haue chaunced there in theſe dayes? He ſaide vnto them, What thinges? And they ſaid vnto him, Of

Ieſus

Iesus of Nazareth, which was a Prophet, mighty in deede and worde before God and all the people, and how the hie Priests and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had bin he which should haue redeemed Israel. And as touching all these things, to day is euen the thirde day that they were done. Yea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre, and founde not his body, and came, saying that they had seene a vision of Angelles, which saide that he was aliue. And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he sayde vnto them, O fooles, and slow of heart to beleeue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thinges, and to enter into his glorie? And he beganne at Moses, and all the Prophetes, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the towne which they went vnto, and he made as though he woulde haue gone further, and they constrained him, saying, Abide with vs, for it draweth towardes nyght, and the day is farre passed. And he went in, to tarye with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, & brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they sayde betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them

that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and how they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thine onely sonne to dye for our sinnes, and to rise agayne for our iustification: graunt vs so to put away the leauen of malice and wickednes, that we may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lorde.

The Epistle.

Act. 13. 26. YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this woorde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euerye Sabboth day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill hym. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayled hym agayne from death the thirde daye, and hee was seene manye dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euē vnto vs, in that he

he rayſed vp Jeſus agayne, euen as it is written in the ſeconde pſalme, Thou art my ſonne, this daye haue I begotten thee. As concerning that he rayſed him vp from death, nowe no more to returne to corruption, he ſaid on this wiſe, The holye promiſes made to Dauid, will I giue faithfully vnto you. Wherefore hee ſayth alſo in another place, Thou ſhalt not ſuffer thine holy one to ſee corruption. For Dauid (after that hee had in his tyme fulfilled the will of God) fell on ſleepe, and was layd vnto his fathers, and ſaw corruption: But hee whome God raiſed againe, ſawe no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenes of ſinnes, and that by him all that beleeue, are iuſtified from all thinges, from which yee coulde not be iuſtified by the Lawe of Moſes. Beware therefore, leſt that fall on you, which is ſpoken of in the Prophets, Beholde ye deſpiſers, and woonder, and periſhe yee: For I do a worke in your dayes, which yee ſhall not beleeue, though a man declare it vnto you.

The Goſpel.

IEſus ſtoode in the middes of his diſciples, & ſayd vnto them, Peace be vnto you: It is I, feare not. But they were abaſhed & afraid, & ſuppoſed ỹ they had ſeene a ſpirit. Lu. 24. 36.
And he ſaid vnto them, Why are ye troubled, & why doe thoughtes ariſe in your hearts? Beholde my handes and my feete, that it is euen I my ſelfe: handle mee, and ſee: for a ſpirite hath no fleſhe and bones, as yee ſee mee haue. And when hee had thus ſpoken, hee ſhewed them his handes and his feete.

And

And while they yet beleeued not for ioy, and wondred, he saide vnto them, Haue ye here any meate? And they offred him a piece of a broiled fishe, & of an honie combe. And hee tooke it, and did eate before them. And he saide vnto them, These are the words which I spake vnto you, while I was yet with you: That all must needes bee fulfilled which were written of me in the Lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened hee their wittes, that they might vnderstande the Scriptures, and saide vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the thirde daye, and that repentance and remission of sinnes shoulde bee preached in his name among all nations, and must beginne at Hierusalem. And ye are witnesses of these thinges.

The first Sunday after Easter.

The Collect.

ALmightie God. &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh. 5.4 ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the world, euen our faith. Who is hee that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heauen, the Father, the Worde, and the holy Ghost, & these three are one. And there are three which beare re-

cord in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnes of mē, the witnesse of God is greater. For this is the witnesse of God that is greater, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a lyer, because he beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his sonne. Hee that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

The Gospell.

THe same day at night, which was the first daye of the Sabbothes, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, & said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them again, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto thē, Receiue yee the holy ghost. Whosoeuers sinnes ye remitte, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Ioh. 20. 19.

The second Sunday after Easter.

The Collect.

ALmightie GOD, which hast giuen thine onelye sonne to bee vnto vs both a sacrifice for sinne, and also an ensample of godlye life, giue vs the grace that wee maye alwayes most thankefullye receiue that his inestimable benefite, and

and alſo dayly endeuour our ſelues to folowe the bleſſed ſteppes of his moſt holy life.

The Epiſtle.

1.Pet.2. 19. THis is thanke worthie, if a man for conſcience towarde God endure grief, and ſuffer wrong vndeſerued. For what praiſe is it, if when ye be buffeted for your faultes, ye take it patiently? But and if when ye do well, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for vs, leauing vs an example, that yee ſhould folowe his ſteppes, which did no ſinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when hee ſuffred, he threatned not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his bodye on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtraye, but are now turned vnto the ſhepheard and biſhoppe of your ſoules.

The Goſpell.

Ioh.10. 11. CHriſt ſaide to his diſciples, I am the good ſhepheard. A good ſhepheard giueth his life for the ſheepe. An hired ſeruant, and he which is not the ſhepherd (neither the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe, and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe hee is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, and knowe my ſheepe, and am knowen

knowen of mine. As my father knoweth me, euen so knowe I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voyce, and there shall be one folde, and one shepheard.

The thirde Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the waye of righteousnesse: graunt vnto all them that bee admitted into the felowshippe of Christes religion, that they may eschewe those thinges ẏ be contrary to their profession, and folowe all such thinges as be agreeable to the same, through our Lorde Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strã- 1. Pet. 2.
gers and pilgrymes, abstaine from 11.
fleshlye lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submitte your selues therefore euery man for the Lordes sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laud of them that doe well. For so is the will of God, that with well doyng yee may stoppe the mouthes of foolishe and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruantes of

God.

God. Honour all men: Loue brotherly felowship: Feare God, Honour the King.

The Gospel.

Iohn 16. 16. IEsus sayde to his disciples, After a while ye shall not see me, & agayne, after a while yee shal see mee, for I goe to the Father. Then saide some of his disciples betweene thē selues, What is this that he saith vnto vs, After a while yee shall not see me, and againe, after a while ye shall see me, and ỹ I goe to the father? They saide therefore, what is this that he sayth, After a while? We can not tell what he saith. Jesus perceiued that they would aske him, and said vnto them, Ye enquire of this betweene your selues, because I saide, After a while ye shall not see me, and agayne, after a whyle yee shall see mee. Verily, verily I say vnto you, Ye shall weepe & lament, but contrary wise the world shall reioyce. Ye shall sorow, but your sorow shalbe turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: But assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy ỹ a man is borne into the worlde. And ye now therefore haue sorow: but I will see you againe, & your heartes shal reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, ỹ they may loue the thing which thou cōmandest, & desire that which ỹ doest promise, that among the sundry and manifold changes of the worlde, our hearts may surely there be fixed, wheras true ioyes are to be found, through Christ our Lord.

The

The fourth Sunday after Easter.

The Epistle.

EVery good gift, and euery perfect gifte is from aboue, and commeth downe from the father of lightes, with whom is no variablenesse, neither shadow of change. Of his owne will begate he vs with the word of trueth, that wee should be the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: For the wrath of man worketh not that which is righteous before God. Wherfore lay apart al filthinesse, and superfluitie of maliciousnes, & receiue with meekenesse the word that is grafted in you, which is able to saue your soules. Iam. 1. 17.

The Gospell.

IEsus said vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorowe. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you. But if I depart, I will send him vnto you. And when hee is come, he will rebuke the world of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my father, and ye shal see me no more. Of iudgemēt, because the prince of this worlde is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when hee is come (which is the spirit of trueth) he will leade you into al trueth. He shal not speake of himselfe, but whatsoeuer he shall heare, ỹ shal he speake, & he will shewe Ioh. 16. 5.

shewe you thinges to come. He shall glorifie mee: for hee shall receiue of mine, and shall shewe vnto you. All thinges that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrde, from whome all good thinges do come, graunt vs thy humble seruants, that by thy holy inspiration, wee may thinke those thinges that bee good, & by thy mercifull guiding, may perfourme the same, through our Lorde Jesus Christ.

The Epistle.

Iam.1.22. SEe that ye be doers of the worde, and not hearers only, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, hee is like vnto a man beholding his bodilye face in a glasse. For as soone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall bee happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherles and widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The Gospell.

VErily, verily I say vnto you, whatsoeuer yee aske the Father in my name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time wil come, when I shal no more speake vnto you by prouerbes, but I shall shew you plainely from my Father. At that day shal ye aske in my Name, & I say not vnto you ỹ I will speake vnto my father for you: for ỹ father him self loueth you, because ye haue loued me, & haue beleeued ỹ I came out from God. I went out from the father, and came into the world. Againe, I leaue the worlde, and go to the father. His disciples saide vnto him, Loe, nowe thou talkest plainely, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and needest not that any man shoulde aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them, Nowe ye do beleeue: beholde, the houre draweth nie, and is alreadie come, that ye shall be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for ỹ father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the worlde shall ye haue tribulation: But bee of good cheare, I haue ouercome the worlde. Ioh. 16. 23

The Ascension day.

The Collect.

GRaunt we beseech thee almightie God, that like as we do beleeue thy onely begotten sonne our Lorde to haue ascended into the heauens: so

we may also in heart and minde thither ascend, and with him continually dwell.

The Epistle.

Act. 1. IN the former treatise (deare Theophilus) wee haue spoken of all that Iesus began to doe and teache, vntill the day in which hee was taken vp, after that he through the holy ghost had giuen commaundements vnto the Apostles, whome he had chosen, to whome also hee shewed him selfe aliue after his passion (and that by many tokens) appearing vnto them fourty dayes, & speaking of the kingdom of God, and gathered them together, and commaunded them that they shoulde not departe from Hierusalem, but to waite for the promise of the father, whereof (sayeth hee) yee haue heard of me. For Iohn truely baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lorde, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or the seasons, which the father hath put in his owne power. But ye shal receiue power after the holy ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worlds end. And when he had spokē these things, while they beheld, hee was taken vp on hie, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stoode by them in white apparell, which also said, Ye men of Galilee, why stand ye gasing vp into heauen? This same Iesus which is taken vp from

from you into heauen, ſhal ſo come, euen as ye haue ſeene him go into heauen.

The Goſpel.

IEſus appeared vnto the eleuē as they ſate at meate, & caſt in their teeth their vnbeliefe & hardneſſe of heart, becauſe they beleeued not thē which had ſeene that he was riſen again from the dead. Marke. 16. 14.

And he ſaid vnto them, Goe yee into all the worlde, & preach the Goſpel to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but hee that beleeueth not, ſhalbe damned. And theſe tokens ſhall folow them that beleeue. In my name they ſhal caſt out deuils, they ſhal ſpeake with newe tongues, they ſhall driue away ſerpents, and if they drinke anye deadly thing, it ſhall not hurt them: they ſhall laye their handes on the ſicke, and they ſhal recouer. So then when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hande of God. And they went forth, and preached euerye where, the Lord working with them, and confirming the worde with miracles following.

Sunday after Aſcenſion day.

The Collect.

O GOD, the king of glorie, which haſt exalted thine onely ſonne Jeſus Chriſt with great triumphe vnto thy kingdome in heauen: wee beſeeche thee leaue vs not comfortleſſe, but ſende to vs thine holye ghoſt to comforte vs, and exalte vs vnto the ſame place whither our Sauiour Chriſte is gone before, who liueth and raigneth. &c.

The Epiſtle.

1.Pet.4.7. THe end of al thinges is at hand. Be ye therefore ſober, and watche vnto prayer. But aboue all thinges haue feruent loue among your ſelues: For loue ſhal couer the multitude of ſinnes. Be yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifolde graces of God. If any man ſpeake, let him talke as the woordes of God. If any man miniſter, let him doo it, as of the habilitie which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whō be praiſe and dominion for euer and euer. Amen.

The Goſpell.

Ioh.15. 26. WHen the cōforter is come, whom I wil ſend vnto you from the father (euen the ſpirit of trueth, which proceedeth of the father) he ſhall teſtifie of me, and ye ſhal beare witnes alſo, becauſe ye haue bene with me from the beginning. Theſe thinges haue I ſaid vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. And ſuch thinges will they do vnto you, becauſe they haue not knowē the father, neither yet me. But theſe thinges haue I told you, that when the time is come, yee may remember then that I tolde you.

Whitſunday.

The Collect.

GOd which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy ſpirit: Graunt vs by ỹ ſame ſpirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſu our Sauiour, who liueth and raigneth with thee, in the vnitie of the ſame ſpirite, one God, worlde without ende. Amen.

The Epiſtle.

WHen the fiftie dayes were come to an ende, they were all with one accord together in one place, and ſuddenly there came a ſounde from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it ſate vpon eche one of them, and they were all filled with the holy ghoſt, and began to ſpeake with other tongues, euen as the ſame ſpirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noyſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondred al, & marualled, ſaying among them ſelues, Beholde, are not all theſe which ſpeake, of Galilee? And howe heare wee euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iurie, and of Cappadocia, of Acts. 2. 1.

Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselytes, Greekes and Arabians, wee haue heard them speake in our owne tongues the great woorkes of God.

The Gospell.

Iohn 14. 15. IEsus said vnto his disciples, If yee loue me, keepe my commandements, and I will pray the father, and he shall giue you another comforter, that he may abide with you forever, euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth him: But ye knowe him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye know, that I am in my father, and you in me, and I in you. Hee that hath my commaundements and keepeth them, the same is he that loueth me. And hee that loueth me, shall be loued of my father, and I will loue him, and will shewe mine owne selfe vnto him. Iudas sayeth vnto him (not Iudas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered, and sayde vnto him, If a man loue me, hee will keepe my sayings, and my father will loue him, and we will come vnto him, and dwell with him. He that loueth mee not, keepeth not my sayings. And the worde which ye heare, is not mine, but the fathers which sent me. These thinges haue I spoken vnto you, beeing yet present with you: but the comforter, which is the holy

holy ghoſt, whome my father will ſend in my name, he ſhal teach you all thinges, and bring all thinges to your remembrance, whatſoeuer I haue ſaid vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Yee haue heard how I ſaide vnto you, I go and come againe vnto you. If ye loued me, yee would verily reioyce, becauſe I ſaid, I goe vnto the father: For the father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter wil I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the worlde may know that I loue the father. And as the father gaue me commandement, euen ſo do I.

Munday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts, &c. ¶ As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſaid, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, hee that feareth him, & worketh righteouſneſſe, is accepted with him. Ye knowe the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all thinges. Which preaching was publiſhed throughout all Iurie, (and beganne in Galilee, after the baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth with ỹ holy ghoſt, & with power. Which Ieſus went about doing good, & healing all ỹ were oppreſſed of Actes. 10. 34.

the deuil: for God was with him. And we are witnesses of all thinges which he did in the land of the Iewes, and at Hierusalem: whome they slew and hanged on a tree: him God raised vp the third day, and shewed him opēly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And hee commanded vs to preache vnto the people, and to testifie that it is hee which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holye ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can anye man forbidde water, that these should not be baptized, which haue receiued the holy ghost as well as we? And he commanded them to bee baptized in the name of the Lorde. Then prayed they him to tarie a fewe dayes.

The Gospel.

Ioh. 3.16. SO God loued the world, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perishe, but haue euerlasting life. For God sent not his sonne into the worlde to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But hee that beleeueth not, is con-

condemned alreadie, becauſe hee hath not beleeued in the name of the onely begotten ſonne of God. And this is the condemnation, that light is come into the world, and men loued darkenes more then light, becauſe their deedes were euil. For euerie one that euill doeth, hateth the light, neither commeth to the light, leaſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may bee knowen, howe that they are wrought in God.

Tueſday in Whitſun weeke.

The Collect.

God which as, &c. (As vpon Whitſunday.

The Epiſtle.

When the Apoſtles which were at Hie- Act.8.14.
ruſalem, heard ſay that Samaria had receiued the worde of God, they ſent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy ghoſt. For as yet he was come on none of them, but they were baptized onely in the name of Chriſt Jeſu. Then layde they their handes on them, and they receiued the holy Ghoſt.

The Goſpel.

Verily, verily I ſay vnto you, he that en- Ioh. 10.1.
treth not in by the doore into the ſhepe-folde, but clymeth vp ſome other way, the ſame is a thiefe and a murderer. But hee that entreth in by the doore, is the ſhepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out. And when

when he hath sent foorth his owne sheepe, hee goeth before them, and the sheepe folowe him, for they know his voyce. A stranger will they not folow, but will flee from him: for they knowe not the voyce of strangers. This proverbe spake Jesus vnto them, but they vnderstoode not what thinges they were which he spake vnto them. Then saide Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before me) are thieues and murderers, but the sheep did not heare them. I am the doore, by me if any enter in, he shalbe safe, & shall go in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroye. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruantes grace, by the confession of a true faith, to acknowledge the glorie of the eternall trinitie, and in the power of the diuine maiestie, to worship the vnitie: we beseech thee that through the stedfastnesse of this fayth, we may euermore be defended from all aduersitie, which liuest and raignest one God, world without ende, Amen.

The Epistle.

Apoc.4.1 AFter this I looked, & beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which sayde, Come vp hyther, and I will shewe

shewe thee thinges which must bee fulfilled hereafter. And immediately I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raynebowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed in white rayment, and had on their heades crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voyces. And there were seuen lampes of fyre burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the middes of the seate, and round about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beast like a calfe, and the third beast had a face as a man, & the fourth beast was like a flying Eagle. And the foure beastes had eche of them sixe winges about him, & they were full of eyes within. And they did not rest day nether night, saying, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, & cast their crownes before the throne, saying, Thou art worthie, O Lord (our God) to receiue glorie, and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The

The Gospel.

Iohn 3.1. THere was a man of the Pharisees, named Nichodemus, a ruler of the Iewes. The same came to Iesus by night, and saide vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man coulde doe such myracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee can not see the kingdome of God. Nichodemus said vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirite, hee can not enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirite, is spirite. Maruaile not thou that I sayde vnto thee, Ye must be borne from aboue. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nichodemus answered, and said vnto him, Howe can these things be? Iesus answered and saide vnto him, Art thou a master in Israel, and knowest not these thinges? Verily, verily I saye vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly thinges, and yee beleeue not, howe shall yee beleeue if I tell you of heauenly things? And no man ascēdeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must

the

the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd, the strength of al them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euerie one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten sonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath giuen vs of his spirit. And we haue seene, and do testifie, that the father sent the sonne to be ỳ Sauiour of the world. Whosoeuer confesseth that Jesus is the sonne of God, in him dwelleth God, and hee in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwel- 1.Ioh.4.7

leth

leth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that wee shoulde trust in the day of iudgement: For as he is, euen so are wee in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine fulnesse. He that feareth, is not perfect in loue. Wee loue him, for hee loued vs first. If a man saye, I loue God, and yet hate his brother, he is a lyar. For how can hee that loueth not his brother whome he hath seene, loue God whome he hath not seene? and this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel.

Luk. 16. 19. THere was a certeine riche man, which was clothed in purple & fine white, and fared delitiously euery day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with ỹ crumbes which fell from the rich mans boord, & no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed & was buried. And being in hell in torments, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed and sayde, Father Abraham, haue mercie on mee, and send Lazarus, that hee maye dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy life time receyuedst thy pleasure, and contrariwyse Lazarus receiued paine: but nowe hee is comforted, and thou art punished. Beyonde all this, betweene vs

and

and you there is a great space set, so that they which would goe from hence to you, can not, neither may come from thence to vs. Then hee sayde, I praye thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto thē from the dead, they wil repent. He said vnto him, If they heare not Moses & the Prophets, neither will they beleeue though one arose from death againe.

The second Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare & loue of thy holy name, for thou neuer failest to helpe and gouerne them whome thou dooest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

MArueile not, my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. Hee that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye know that no manslear hath eternall life abiding in him. Hereby perceiue wee loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in woorde, neyther in tongue: but in deede and in veritie. Hereby wee knowe that wee are of the veritie, and 1. Iohn 3. 13.

and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receiue of him, because we keepe his commandements, and do those thinges which are pleasant in his sight. And this is his commaundement, that wee beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And hee that keepeth his commandements, dwelleth in him, and he in him: & hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospell.

Luke 14. 16.

A Certaine man ordeined a great supper, and bade manye, and sent his seruant at supper time, to say to them that were bidden, Come, for all thinges are nowe readie. And they all at once beganne to make excuse. The first sayde vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue me excused. And another sayde, I haue bought fiue yoke of oxen, and I goe to proue thē, I pray thee haue me excused. And another said, I haue maried a wife, and therefore I can not come. And the seruant returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and sayde to his seruaunt, Goe out quickely into the streetes and quarters of the citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant saide, Lorde, it is done as thou hast commaunded, and yet there is roome. And the Lorde said vnto the seruant, Goe out into

into the high wayes and hedges, and compel them to come in, that my house may be filled. For I saye vnto you, that none of these men which were bidden, shal taste of my supper.

The third Sunday after Trinitie.

The Collect.

LOrde, wee beseche thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to prayes, graunt that by thy mightie aide wee may bee defended, through Iesus Christ our Lord.

The Epistle.

SUbmit your selues euerie man one to another, knitte your selues together in lowlinesse of minde: For God resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the mightie hande of God, that hee may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch, for your aduersarie the deuill, as a roaring Lion, walketh about, seeking whome he may deuoure: whome resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffred a litle affliction) make you perfect, settle, strength, and stablish you. To him be glorie and dominion for euer and euer, Amen. 1.Pet.5.5.

The Gospel.

Luk. 15. 1. THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees & Scribes murmured, saying, Hee receiueth sinners, & eateth with thē. But he put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe (if he lose one of them) doth not leaue nynetie & nine in the wildernes, and goeth after that which is lost, vntill he find it? And when he hath found it, he layeth it on his shoulders with ioy: & assoone as he cōmeth home, he calleth together his louers and neighbours, saying vnto thē, Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, ẏ likewise ioy shalbe in heauen ouer one sinner that repenteth, more thē ouer ninety & nine iust persons, which neede no repentance. Either what womā, hauing ten groates (if she lose one) doeth not light a candel, & sweepe the house, & seeke diligently till shee finde it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioice with me, for I haue founde the groate which I lost. Likewise I saye vnto you, shall there be ioye in the presence of the angels of God, ouer one sinner that repenteth.

The iiii. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this heauenly father, for Iesus Christs sake our Lord.

The

The Epistle.

I Suppose that the afflictions of this lyfe, Rom.8.18
are not worthie of the glorie which shall be shewed vpon vs. For the feruent desire of the creature abideth looking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruites of the spirite, mourne in our selues also, and waite for the adoption of the childzen of God, euen the deliuerance of our bodyes.

The Gospel.

BEyee mercifull, as your father also is Luk.6.36.
mercifull. Iudge not, and ye shall not be iudged. Condemne not, & ye shal not be condemned. Forgiue, & ye shalbe forgiuen. Giue, and it shalbe giuen vnto you, good measure, & pressed down, & shaken together, and running ouer, shall men giue into your bosoms. For with the same measure ỹ ye mete withall, shall other men mete to you again. And he put forth a similitude vnto them, Can the blind lead the blind? Do they not both fall into the ditche? The disciple is not aboue his master. Euerie man shall be perfect, euen as his master is. Why seeest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Eyther howe canst thou say to thy brother, Brother, let me pull out ỹ mote that is in thine eye, when thou seest not the beame that is in thine owne eye?

First thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after trinitie.

The Collect.

GRaunt Lorde, we beſeeche thee, that the courſe of this worlde may be ſo peaceably ordered by thy gouernance, that thy congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lorde.

The Epiſtle.

1.Pet.3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhoulde be heyres of the bleſſing. For he that doeth long after life, and loueth to ſee good dayes, let hym refrayne his tongue from euill, and his lippes that they ſpeake no guile. Let him eſchewe euill and doe good, let him ſeeke peace and inſue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that doe euill. Moreouer, who is he that will harme you, if ye folow that which is good? Yea happie are ye if anie trouble happen vnto you for righteouſnes ſake. Be not ye afraide for any terrour of them, neither bee ye troubled: but ſanctifie the Lorde God in your heartes.

The

The Gospell.

IT came to passe, that (when the people Luke.5.1.
preased vpon him to heare the woorde of God) hee stoode by the lake of Genezareth, and sawe two shippes stande by the lakes side, but the fishermen were gone out of them, and were washing their nettes. And hee entred into one of the shippes (which pertayned to Simon) and prayed him that he woulde thrust out a litle from the lande. And hee sate downe, and taught the people out of the shippe. When hee had left speaking, hee sayde vnto Simon, Launch out into the deepe, and let slippe your nettes to make a draught. And Simon answered and sayde vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose foorth the nette. And when they had so done, they enclosed a great multitude of fishes. But their nette brake, and they beckened to their felowes (which were in the other shippe) that they shoulde come and helpe them. And they came, and filled both shippes, that they sunke againe. When Simon Peter sawe this, hee fell downe at Jesus knees, saying, Lorde, goe from me, for I am a sinfull man. For hee was astonyed, and all that were with him, at the draught of fishes which they had taken: and so was also James and John the sonnes of Zebedee, which were parteners with Simon. And Jesus sayde vnto Simon, Feare not, from henceforth thou shalt catche men. And they brought the shippes to lande, and forsooke all, and folowed him.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good thinges as paſſe all mans vnderſtanding: powre into our heartes ſuch loue towarde thee, that wee louing thee in all thinges, may obteine thy promiſes, which exceede all that wee can deſire, through Jeſus Chriſt our Lorde.

The Epiſtle.

Rom. 6.3. KNowe ye not, that all wee which are baptized in Jeſus Chriſt, are baptized to dye with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was rayſed from death by the glorie of the father, euen ſo wee alſo ſhoulde walke in a newe life. For if wee be graft in death like vnto him, euen ſo ſhall we be partakers of the holy reſurrection: knowing this, that our olde man is crucified with him alſo, that the bodie of ſinne might vtterly be deſtroyed, that hence forth we ſhould not be ſeruantes vnto ſinne. For he that is dead, is iuſtified from ſinne. Wherefore, if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him: knowing that Chriſt being rayſed from death, dyeth no more, death hath no more power ouer him. For as touching that hee dyed, hee dyed concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne, but are aliue vnto God, through Jeſus Chriſt our Lorde.

The

The Gospel.

IEsus sayde vnto his Disciples, Except your righteousnes exceede the righteousnes of the Scribes and Pharisees, yee can not enter into the kyngdome of heauen. Ye haue heard that it was said vnto them of olde tyme, Thou shalt not kill: whosoeuer killeth, shalbe in daunger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shall be in danger of iudgement. And whosoeuer sayth vnto his brother, Racha, shalbe in danger of a Counsayle. But whosoeuer sayth, Thou foole, shalbe in danger of hell fire. Therefore, if thou offrest thy gift at the altar, and there remembrest that thy brother hath ought agaynst thee, leaue there thine offring before the altar, and goe thy way first, and bee reconciled to thy brother, and then come and offer thy gift. Agree with thyne aduersarye quickly, whyles thou art in the way with him, lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee, thou shalt not come out thence, tyll thou hast payde the vttermost farthyng. Mat. 5. 20

The vii. Sunday after Trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good thinges, graffe in our heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy great mercie keepe vs in the same, through Iesus Christ our Lorde.

The Epistle.

Rō.6.19. I Speake grosly, because of the infirmity of your flesh. As ye haue giuen your members seruants to vncleannes, & to iniquitie (from one iniquity to another) euen so nowe giue ouer your members seruants vnto righteousnes, ỳ ye may be sanctified. For when ye were seruants of sin, ye were voyd of righteousnes. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, & haue your fruit to be sanctified, and the ende euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lorde.

The Gospel.

Mar.8.1. IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his disciples vnto him, and said vnto them, I haue compassion on the people, because they haue bene now with me three daies, and haue nothing to eate, and if I send thē away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where shoulde a man haue bread here in the wildernes, to satisfie these? And he asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues, & when he had giuen thanks, he brake and gaue to his disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commaunded

maunded them also to be set before them. And they did eate, and were suffised. And they tooke vp of the broken meate that was left, seuen baskets ful. And they that did eate, were about foure thousande. And he sent them away.

The viii. Sunday after Trinitie.

The Collect.

GOd whose prouidēce is neuer deceiued, we hūbly beseech thee, that ÿ wilt put away frō vs all hurtfull thyngs, and giue those thyngs which be profitable for vs, through Iesus Christ our Lord.

The Epistle.

BRethren, we are detters, not to ÿ flesshe, to liue after the flesshe: For if yee liue after the flesshe, ye shall die. But if yee, through the spirite, doe mortifie the deedes of the bodye, yee shall liue. For as many as are ledde by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more: but ye haue receiued the Spirite of adoption, whereby ye crye Abba, father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, thē are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so bee that we suffer with him, that wee may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening Woolues: ye shall know them by their fruites. Doe men gather greapes of thornes? Or figges of thistles? Euen so, euery good tree bringeth foorth good Mat. 7. 15.

good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire. Wherefore, by their fruites ye shall knowe them. Not euerye one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my father which is in heauen, he shall enter into the kingdome of heauen.

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde, wee beseeche thee, the spirite to thinke and doe alwayes such thinges as be rightfull, that wee which cannot be without thee, may by thee bee able to lyue according to thy will, through Jesus Christ our Lorde.

The Epistle.

1. Cor. 10. 1. BRethren, I woulde not that yee shoulde be ignorant, how that our fathers were all vnder the cloude, and all passed through the sea, and were all baptized vnder Moses in the cloude, and in the Sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that folowed them, which rocke was Christ. But in manie of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill thinges, as they lusted: and that ye shoulde not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to playe. Neither let vs be defiled with fornication, as some

of

of them were defiled with fornication, and fel in one day three & twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto thē for ensamples: but are written to put vs in remembrance, whome the ends of the world are come vpon. Wherefore let him that thinketh hee standeth, take heede least hee fall. There hath none other temptation taken you, but such as foloweth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

IEsus said vnto his Disciples, There was a certaine rich man which had a steward, & the same was accused vnto him ẏ he had wasted his goodes. And he called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for ỹ mayest be no longer Steward. The Steward said within himselfe, What shall I do? for my master taketh away from mee the Stewardship. I can not dig, and to beg I am ashamed. I wote what to do, ẏ whē I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters detters together, he said vnto the first, Howe much owest thou vnto my master? And he said, An hundreth tūnes of oyle. And he said vnto him, Take thy bil, and sit downe quickely, & write fifty. Then said he to another, How much owest thou? And he said, An hundreth quarters of wheate. He saide vnto him, Take thy byll, and Luk. 16. 1.

and wyte foure scoze. And the Lozd commended the vniust Stewarde, because he had done wiselye. Foz the children of this wozlde, are in their nation wiser then the children of light. And I saye vnto you, make you friēds of the vnrighteous Mammon, that when yee shal haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy merciful eares, O Lozde, be open to the prayers of thy humble seruantes: And that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lozde.

The Epistle.

1. Cor. 12 1. CONcerning spiritual things, brethren, I would not haue you ignozant. Yee knowe that ye were Gentiles, & went your wayes vnto dumme images, euen as ye were ledde. Wherefoze I declare vnto you, that no man speaking by the spirite of God, defieth Iesus. Also no man can say that Iesus is the Lozd, but by the holy ghost. There are diuersities of giftes, yet but one spirit. And there are differences of administrations, and yet but one Lozd. And there are diuers maners of operations, and yet but one God, which wozketh all in all. The gift of the spirite is giuen to euery man to edifie withall. Foz to one is giuen, through the spirite, the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same spirit, to another is giuen faith by the same spirite, to another the gifte of healing by the same spirit, to an other power to doe miracles, to an other to prophecie, to an other iudgement

ment to discerne spirites, to another diuers tongues, to an other the interpretation of tongues: And these all worketh the selfe same spirit, deuiding to euery man a seuerall gift, euen as hee will.

The Gospel.

AND when he was come neere to Hierusalem, he behelde the citie, and wept on it, saying, If thou haddest knowen those thinges which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but nowe are they hidde from thine eyes. For the dayes shall come vnto thee, that thyne enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the grounde, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and beganne to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of praier, but yee haue made it a denne of theeues. And he taught dayly in the temple. Luke. 19. 41.

The xi. Sunday after Trinitie.

The Collect.

GOd, which declarest thy almightie power most chiefly in shewing mercye and pitie: giue vnto vs aboundantly thy grace, that we running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The Epistle.

1. Cor. 15 1. BRethren, as pertcining to the Gospell which I preached vnto you, which yee haue also accepted, and in the which yee continue, by the which yee are also saued: I do you to wit after what maner I preached vnto you, if yee keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receyued, howe that Christ dyed for our sinnes, agreeyng to the Scriptures: And that he was buried, & that he arose againe the thirde day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: After that, he was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen a sleepe. After ỹ appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthie to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore, whether it were I or they, so we preached, and so ye haue beleeued.

The Gospel.

Luk. 18. 9. CHrist tolde this parable vnto certayne which trusted in themselues that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisee, & the other a Publicane. The Pharisee stoode and prayed thus with himselfe: God I thanke thee that I am not as other

ther men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tythe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shalbe brought lowe: and he that humbleth himselfe, shalbe exalted.

The xii. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more readie to heare, then we to pray, and art wont to giue more then either we desire or deserue: Powre downe vpon vs the abundance of thy mercie, forgiuing vs those thinges whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

SUch trust haue wee through Christ to Godward, not ỹ we are sufficiẽt of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of ỹ spirit: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenaunce (which glorye is done awaye:) why 2.Cor.3.4

shall

shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnes exceede in glory.

The Gospel.

Mar. 7. 31. IEsus departed frō the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tōgue, and looked vp to heauen, and sighed, and saide vnto him, Ephata, that is to saye, Bee opened. And straightway his eares were opened, & the string of his tōgue was loosed, and he spake plaine. And he commaunded them that they shoulde tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumme to speake.

The xiii. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gifte it commeth that thy faithfull people doe vnto thee true and laudable seruice: Graunt we beseeche thee, that we may so runne to thy heauenly promises, that we faile not finally to atteine the same, through Iesus Christ our Lord.

The

The Epistle.

TO Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I saye, that the law which began afterwarde beyonde foure hundred & thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christwarde, to make the promise of none effect. For if the inheritance come of the lawe, it commeth not nowe of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The law was added because of transgression (til the seed came, to whom the promise was made) and it was ordeined by angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which coulde haue giuen life, then no doubt righteousnesse shoulde haue come by the law. But ỹ Scripture concludeth al things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal.3.16.

The Gospel.

HAppie are the eyes which see the things that ye see. For I tell you that many Prophets and kinges haue desired to see those thinges which ye see, and haue not seene them, & to heare those thinges which yee heare, and haue not heard them. And beholde, a certaine lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? Hee saide vnto them, What is written in the lawe? Howe readest thou? And he answered, and saide, Loue the Lord thy God with al thy heart, and Lu.10.23.

with all thy ſoule, and with al thy ſtrength, and with all thy minde, and thy neighbour as thy ſelfe. And he ſaid vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he, willing to iuſtifie him ſelfe, ſaide vnto Jeſus, And who is my neighbour? Jeſus anſwered and ſaid, A certaine man deſcended from Hieruſalem to Jericho, and fell among thieues, which robbed him of his rayment, & wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certain prieſt that ſame way, and when he ſawe him, he paſſed by. And likewiſe a Leuite (when he went nigh to the place) came and looked on him, and paſſed by. But a certain Samaritane, as he iourneyed, came vnto him, and whē he ſaw him, he had compaſſion on him, and went to, and bound vp his wounds, & powred in oyle & wine, and ſet him on his owne beaſt, & brought him to a common inne, and made prouiſion for him. And on the morow when he departed, he took out two pēce, and gaue them to the hoſte, and ſaide vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, whē I come againe, I will recompenſe thee. Which now of theſe three thinkeſt thou was neighbour vnto him that fell among the thieues? And he ſayd vnto him, He that ſhewed mercie on him. Then ſaide Jeſus to him, Go, and do thou likewiſe.

The xiiii. Sunday after Trinitie.

The Collect.

ALmightie and euerlaſting God, giue vnto vs the encreaſe of faith, hope, and charitie: and that we may obtaine that which thou doeſt promiſe, make vs to loue that which thou doeſt commande, through Jeſus Chriſt our Lord.

The

The Epistle.

I Say, walke in the spirit, and fulfil not the lust of the flesh. For the flesh lusteth contrarie to the spirite, and the spirite contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoeuer ye would. But and if ye be led of the spirite, then are ye not vnder the law. The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannes, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such thinges, shall not be inheritours of the kingdome of God. Contrarily, the fruit of ỳ spirit is loue, ioy, peace, long suffering, gētlenes, goodnesse, faithfulnesse, meeknes, tēperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections & lustes. Gal. 5. 16.

The Gospel.

AND it chanced as Iesus went to Hierusalem, that hee passed through Samaria, and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood a farre off and put forth their voyces, and saide, Iesus master haue mercy on vs. When he saw them, he said vnto them, Goe shewe your selues vnto the priests. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that hee was cleansed, turned backe againe, and with a loude voyce praised God, & fell down on his face at his feete, and gaue him thankes. And ỳ same Luke. 17. 11.

was a Samaritane. And Jesus answered & saide, Are there not ten cleansed? But where are those nyne? There are not founde that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy waye, thy faith hath made thee whole.

The.xv.Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy church with thy perpetuall mercie: and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Jesus Christe our Lord.

The Epistle.

Gal. 6.11. YE see how large a letter I haue writte vnto you with mine owne hand. As many as desire with outward appearaunce to please carnallye, the same constraine you to be circumcised, only least they shoulde suffer persecution for the crosse of Christ. For they them selues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord JESUS Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Jesu, neither circumcision auayleth anye thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that perteineth to GOD. From henceforth let no man put me to businesse: For I beare in my bodie the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

The

The Gospell.

NO man can serue two masters: For ey- Mat.6.24.
ther he shall hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your bodie what rayment yee shal put on. Is not the life more worth then meate? and the bodie more of value then raiment? Beholde the foules of the ayre, for they sowe not, neyther doe they reape, nor cary into the barnes, and your heauenly father feedeth them. Are yee not much better then they? Which of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the field how they growe, they labour not, neither do they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherfore, if God so clothe the grasse of the fielde (which though it stand to daye, is to morrowe cast into the fornace) shall he not much more do the same for you, O yee of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shal we be clothed? (After al these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morow, for to morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof.

The xvi. Sunday after trinitie.

The Collect.

LOrde we beseeche thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Eph.3.13 I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the father of our Lord Iesus Christ, which is father of all that is called father in heauen and in earth, that hee woulde graunt you according to the riches of his glory, that yee may be strengthened with might by his spirite in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, deapth, and height, & to knowe the excellent loue of the knowledge of Christ, that ye might be fulfilled with all fulnes, which commeth of God. Unto him that is able to do exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospell.

Luk.7.11. AND it fortuned that Iesus went into a citie called Naim, and manye of his disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, which was the onely sonne of his mother,

mother, and she was a widowe, and much people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and saide vnto her, Weepe not. And he came nigh, and touched the coffin, and they that bare him stood still. And he saide, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, & God hath visited his people. And this rumour of him went forth throughout all Iurie, and throughout all the regions which lie round about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde we pray thee, that thy grace may alwaies preuent and folow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhorte you, that yee walke worthie of the vocation wherewith ye are called, with all lowlynesse & meekenes, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Ephe. 4. 1.

The Gospel.

Luk. 14. 1. IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, & they watched him. And behold, there was a certaine man before him, which had the dropsie. And Jesus answered & spake vnto the lawyers & Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, and healed him, and let him goe, & answered them, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, & will not straightway pull him out on the Sabboth day? And they could not answere him againe to these thinges. He put foorth also a similitude to the ghestes, when hee marked how they preassed to be in the hyest roomes, and said vnto thē, When thou are bidden to a wedding of any man, sit not down in the highest roome, least a more honorable man then thou be bidden of him, and he (that bade him and thee) come and saye to thee, Giue this man roome: and thou beginne with shame to take the lowest roome. But rather when thou art bidden, go & sit in the lowest roome, that when he that bade thee commeth, he may saye vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

The xviii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee, grant thy people grace to auoide the infections of the deuil, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord. The

The Epistle.

I Thanke my God alwaies on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all thinges ye are made riche by him, in all vttrance, & in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that ye are behinde in no gift, wayting for the appearing of our Lorde Jesus Christ, which shall also strength you to the ende, that ye may be blameleſſe in the day of the comming of our Lorde Jesus Christ. 1. Cor. 1. 4.

The Gospel.

When the Pharisees had heard that Jesus did put the Sadduces to silence, they came together, and one of them (which was a doctour of lawe) asked him a question, tempting him, & saying, Master, which is the greatest commaundement in the lawe? Jesus saide vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commandement. And the seconde is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the lawe and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? whose sonne is hee? They said vnto him, The sonne of Dauid. He saide vnto them, How thē doth Dauid in spirit call him Lord, saying, The Lord saide vnto my Lord, Sitte thou on my right hande, till I make thine enemies thy foote- Mat. 22. 34.

foote stoole? If Dauid then call him Lorde, how is he then his sonne? And no man was able to answer him any thing, neither durst any man from that day forth aske him any mo questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, wee are not able to please thee: graunt that the working of thy mercy, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephe. 4. 17.

THis I say, and testifie through the Lord, ỹ ye henceforth walke not as other gentiles walke, in vanitie of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of ỹ ignorance ỹ is in them, & because of the blindnes of their hearts: which being past repentance, haue giuen themselues ouer vnto wantõnes, to worke al maner of vncleannesse, euen with greedines. But ye haue not so learned Christ: If so be that yee haue heard him, and haue bene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceiuable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of an other. Be angrie, and sinne not. Let not the sunne

ſunne go down vpon your wrath, neither giue place to the backebiter. Let him that ſtole, ſteale no more, but let him rather labour with his handes the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace vnto the hearers. And griene not the holy ſpirite of God, by whom ye are ſealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and curſed ſpeaking be put away from you, with all malicioulneſſe. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Chriſtes ſake hath forgiuen you.

The Goſpel.

IEſus entred into a ſhippe, and paſſed ouer, and came into his owne citie. And beholde, they brought to him a man ſicke of the palſie, lying in a bedde. And when Jeſus ſawe the faith of them, hee ſayde to the ſicke of the palſie, Sonne, bee of good cheare, thy ſinnes bee forgiuen thee. And beholde, certaine of the Scribes ſayde within them ſelues, This man blaſphemeth. And when Jeſus ſawe their thoughtes, hee ſaide, Wherefore thinke ye euill in your hearts? whether is it eaſier to ſay, Thy ſinnes be forgiuen thee: or to ſay, Ariſe, and walke? But that ye may knowe that the ſonne of man hath power to forgiue ſinnes in earth: Then ſaith he to the ſicke of the palſie, Ariſe, take vp thy bed, and goe vnto thy houſe. And hee aroſe, and departed to his houſe. But the people that ſawe it, marueiled, & glorified God, which had giuen ſuch power vnto men. Mat. 9. 1.

The

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thinges that may hurt vs: that we being readie both in bodie & soule, may with free hearts accomplish those thinges that thou wouldest haue done, through Jesus Christ our Lord.

The Epistle.

Eph. 5. 15 TAke heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstande what the will of the Lorde is, & be not dronken with wine, wherein is excesse: but be filled with the spirite, speaking vnto your selues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thanks alwayes for all things vnto God the father, in the name of our Lord Jesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1. IEsus saide vnto his disciples, The kingdome of heauen is like vnto a man ỳ was a king, which made a marriage for his sonne, & sent forth his seruants to cal them that were bidden to the wedding: & they would not come. Again, he sẽt forth other seruants, saying, Tell them which are biddẽ, Behold, I haue prepared my dinner, mine oxẽ & my fatlings are killed, & al things are readie, come vnto the marriage. But they made light

light of it, and went their wayes, one to his farme place, another to his marchandise, & the remnant tooke his seruantes, and intreated them shamefully, & slue them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their citie. Then sayde hee to his seruantes, The mariage in deede is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as ye finde, bidde them to the mariage. And the seruantes went foorth into the high wayes, and gathered together all, as manye as they could finde, both good and badde: & the wedding was furnished with ghestes. Then the king came in to see the ghestes, and when hee spyed there a man which had not on a wedding garment, hee sayde vnto him, Friende, howe camest thou in hyther, not hauing a wedding garment? And hee was euen speachlesse. Then saide the king to the ministers, Take & binde him hande and foote, and cast him into vtter darkenesse, there shalbe weeping and gnashing of teeth. For manie be called, but fe we are chosen.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt we beseech thee mercifull Lorde, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Jesus Christe our Lorde.

The

The Epistle.

Ephe.6. 10. MY brethren, bee strong through the Lorde, and through the power of his might. Put on all the armour of God, that yee may stande against all the assaults of the deuil. For wee wrestle not against blood & flesh, but against rule, against power, against worldly rulers, euen gouernours of the darknes of this worlde, against spirituall craftines in heauenly thinges. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euil day, & stande perfect in al thinges. Stande therefore, & your loines gird with the trueth, hauing on the brestplate of righteousnes, & hauing shoes on your feet, that ye may be prepared for the Gospell of peace. Aboue al, take to you ỹ shield of faith, wherewith ye may quenche all the fierie darts of the wicked, & take the helmet of saluation, & the sword of the spirit, which is the word of God. And pray alwaies with all maner prayer and supplication in the spirit, & watche thereunto with all instance & supplication, for all saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. As soone as he same hearde that Iesus was come out of Iurie into Galilee, he wēt vnto him, and besought him that he would come downe and heale his sonne: for he was euen at the point of death. Then saide Iesus vnto him,

Except

Except ye see signes and wonders, ye will not beleeue. The ruler sayd vnto him, Sir, come downe or euer that my sonne dye. Jesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Thē enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the which Jesus sayde vnto him, Thy sonne liueth. And he beleeued and all his household. This is againe the second myracle that Jesus did, when he was come out of Jurie into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

LOrd we beseeche thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glorye of thy name, through Jesus Christ our Lorde.

The Epistle.

I Thanke my God with all remembrance of Philip. 1. you alwayes in all my prayers for you, and 3. pray with gladnesse, because ye are come into the felowship of the Gospel, from the first day vntill now: I am surely certified of this, that hee which hath begun a good work in you, shal perfourme it, vntill the day of Jesus Christ, as it becommeth me that I shoulde so iudge of you all, because I haue you in my heart, forasmuch as ye are al companions

of

of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my recorde, howe greatly I long after you all, from the very heart roote in Iesus Christ. And this I praye, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that yee may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruite of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospell.

Mat. 18. 21. PEter sayde vnto Iesus, Lord, how oft shall I forgiue my brother, if he sinne against mee? till seuen times? Iesus saith vnto him, I saye not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when hee had begunne to recken, one was brought vnto him, which ought him tenne thousande talents: but forasmuch as hee was not able to paye, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruaunt fell downe, and besought him, saying, Syr, haue paticnce with mee, and I will paye thee all. Then had the Lorde pitie on that seruaunt, and loosed him, and forgaue him the debt. So the same seruaunt went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by the throte, saying, Paye that thou owest. And his fellowe fell downe,

downe, and besought him, saying, Haue patience with me, and I wil pay thee al. And he would not, but went and cast him into prison, til he should pay the debt. So when his felowes sawe what was done, they were verie sory, and came and tolde vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou vngratious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, till he shoulde paye all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not (euery one his brother) their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the authour of all godlines, be readie to heare the deuout prayers of the Church: and graunt that those thinges which we aske faithfully, we may obteine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be folowers together of me, and looke on them which walke euen so as ye haue vs for an ensample. For many walke (of whō I haue tolde you often, and now tell you weeping) that they are ỹ enemies of the crosse of Christ, whose end is damnation, whose bellie is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke Phil.3.17.

for the Sauiour, euen the Lorde Iesus Christ, which shall chaunge our vile bodie, that hee may make it like vnto his glorious bodie, according to the working, whereby hee is able also to subdue all things vnto himselfe.

The Gospel.

Mat. 22. 15. THen the Pharisees went out, and tooke counsaile how they might tangle him in his words. And they sent out vnto him their disciples with Herodes seruãts, saying, Master, we know that thou art true, & teachest the way of God truely, neyther carest thou for any man, for thou regardest not the outward appearance of men. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednes, saide, Why tempt ye me ye hypocrites? Shewe me ẏ tribute money. And they tooke him a penie. And hee sayde vnto them, Whose is this image and superscription? They saide vnto him, Cesars. Then saide he vnto them, Giue therefore vnto Cesar the thinges which are Cesars, and vnto God those thinges which are Gods. When they hearde these wordes, they marueiled, and left him, and went their way.

The xxiiii. Sunday after Trinitie.

The Collect.

LOrde, we beseeche thee assoile thy people from their offences, ẏ through thy bountiful goodnes we may be deliuered from the bands of all those sinnes, which by our frailtie we haue committed: graunt this. &c.

The

The Epistle.

WE giue thankes to God the father of our Lorde Jesus Christ, alwayes for you in our prayers. For we haue heard of your fayth in Christ Jesu, and of the loue which ye beare to all saintes, for the hopes sake which is layde vp in store for you in heauen. Of which hope ye hearde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruitefull, as it is also among you, from the day in the which ye hearde of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euen since the day we hearde of it, haue not ceassed to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke woorthy of the Lorde, that in all things ye may please, being fruitfull in all good woorkes, & increasing in the knowledge of God, strengthed with all might, throwe his glorious power, vnto al patience and long suffering, with ioyfulnesse, giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of saintes in light. Col. 1. 3.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine ruler & woorshipped him, saying, My daughter is euen nowe deceassed, but come and laye thy hande vpon her, and she shall liue. And Jesus arose, and folowed him, and so dyd Mat. 9. 18.

his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For she sayd within her selfe, If I may touche but euen his vesture onely, I shall be safe. But Jesus turned him about, and when hee sawe her, he sayd, Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the minstrelles and people making a noise, he sayde vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosell, arise. And the Damosel arose. And this noyse was abrode in al that lande.

The xxv. Sunday after Trinitie.

The Collect.

STyre vp, wee beseech thee, O Lorde, the willes of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee bee plenteously rewarded, through Jesus Christ our Lorde, Amen.

The Epistle.

Iere. 23. 5. BEhold, the time cõmeth, saith the Lord, ỳ I will raise vp the righteous branch of Dauid, which king shall beare rule, and he shall prosper with wisdome, and shall set vp equitie and righteousnes againe in earth. In his time shal Juda bee saued, and Israel shall dwell without feare. And this is the name that they shal call him, euen the Lord our righteousnes. And therefore beholde, the time commeth,

sayth

saith the Lord, that it shalbe no more said, The Lord liueth, which brought the children of Israel out of the lande of Egypt: but, the Lorde liueth, which brought foorth and led the seede of the house of Israel out of the North lande, & from all countreis where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

WHen Jesus lift vp his eies, and saw a great companie come vnto him, hee saith vnto Philip, Whence shall wee buie bread, that these may eate? This he saide to proue him, for hee himselfe knewe what he would doe. Philip answered him, Two hundreth peniworth of bread are not sufficient for thē, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barly loues and two fishes, but what are they among so manie? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, & when he had giuen thanks, he gaue to his disciples, & the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten ynough, he saith vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meate of the fiue barly loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) saide, This is of a trueth the same Prophet that should come into the worlde. Iohn. 6.5.

If there be any mo Sundayes before Aduent Sunday, to ſupply the ſame, ſhalbe taken the ſeruice of ſome of thoſe Sundayes that were omitted betwene the Epiphanie and Septuageſima.

Saint Andrewes day.

The colle&t.

ALmightie God, which dideſt giue ſuch grace vnto thy holy Apoſtle S. Andrewe, that hee readily obeyed the calling of thy ſonne Jeſus Chriſt, and folowed him without delaye: Graunt vnto vs al, that we, being called by thy holy word, may forthwith giue ouer our ſelues obediently to folowe thy holy commaundementes, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 10. 9. IF thou knowledge with thy mouth that Jeſus is the Lord, and beleeue in thy heart that God raiſed him vp from death, thou ſhalt be ſafe. For, to beleeue with the heart iuſtifieth, and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lorde of all, which is riche vnto all that call vpon him. For whoſoeuer doth call on the name of the Lord, ſhalbe ſafe. How then ſhal they cal on him, on whom they haue not beleeued? Howe ſhall they beleeue on him, of whom they haue not hearde? How ſhall they heare without a preacher? And howe ſhall they preache without they be ſent? As it is written, How beautifull are the feete of them which bring tydings of peace, and bring tydings of good things? But they haue not all obeyed to the Goſpel. For Eſay ſayth,

Lorde,

Lorde, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Israel did know or not? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, & saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayth, All day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh agaynst me.

The Gospel.

AS Jesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea, (for they were fishers) and he sayth vnto them, Followe me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth frō thence, hee sawe other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nettes: and he called them. And they immediatlye left the ship and their father, and followed him. Mat. 4. 18.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerlyuing God, which for the more confirmation of the fayth, diddest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy sonne Jesus

Christ, that our fayth in thy syght neuer be reproued. Heare vs, O Lorde, through the same Jesus Christ, to whom with thee, &c.

The Epistle.

Ephe. 2. 19. NOwe ye are not strangers, nor forreyners, but citizens with the saintes, and of the housholde of God, and are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe beyng the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whom ye also are built together, to be an habitation of God through the holy ghost.

The Gospel.

Iohn. 20. 24. THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore saide vnto hym, We haue seene the Lorde. But he sayd vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nailes, and thrust my hande into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, & stood in the midst, & said, Peace be vnto you. And after that, hee sayde to Thomas, Bring thy finger hither, & see my handes, & reache hither thy hande, & thrust it into my side, & be not faithles, but beleeuing. Thomas answered, & sayde vnto him, My Lord, and my God. Jesus said vnto hym, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue

haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not witten in this booke. These are witten, that yee might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) yee might haue life through his name.

The Conuersion of Saint Paul.

The Collect.

GOd which hast taught all the worlde, through the preachyng of thy blessed Apostle Saint Paul, graunt, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may folowe and fulfill thy holye doctrine that hee taught, through Jesus Christ our Lorde.

The Epistle.

AND Saul yet breathing out threatnings and slaughter agaynst the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carie to Damasco to the Synagogues, that if he foũd any of this way (were they mẽ or women) he might bring them bounde to Hierusalẽ. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lorde sayde, I am Jesus whome thou persecutest. It is harde for thee to kicke agaynst the pricke. And he both trembling and astonied, sayde, Lorde, what wilt thou haue mee to doe? And the Lorde sayd vnto him, Arise, and go into the citie, and it shalbe tolde thee what thou must do. The men which iourneyed with him, stoode amazed, hearing a voyce, Acts. 9. 1.

a voyce, but seeyng no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they ledde him by the hande, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certayne disciple at Damasco, named Ananias: and to him sayde the Lord in a vision, Ananias. And he said, Behold, I am here Lorde. And the Lorde sayd vnto him, Arise, and go into the street which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man named Ananias, comming in vnto him, and putting his handes on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, howe much euill he hath done to thy saintes at Hierusalem. And here he hath authoritie of the high Priestes, to binde all that call on thy name. The Lord saide vnto him, Go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I will shewe him howe great thinges he must suffer for my names sake. And Ananias went his way, and entred into the house, & put his handes on him, and sayde, Brother Saul, the Lorde that appeared vnto thee in ỳ way as thou camest, hath sent me, ỳ thou mightest receiue thy syght, and bee filled with the holy ghost. And immediatly there fell from his eyes as it had bene skales, & he receiued sight, and arose, and was baptized, and receyued meate, and was comforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And straightway he preached CHRIST in the Synagogues, howe that he was the sonne of God. But

all

all that heard him, were amaſed, and ſaide, Is not this he that ſpoyled them which called on this name in Hieruſalem, and came hither for that intent, that hee might bring them bounde vnto the high prieſtes? But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſaid vnto Ieſus, Mat. 19. 27.
Beholde, we haue forſaken al and followed thee, what ſhall we haue therefore? Ieſus ſaid vnto them, Verily I ſay vnto you, that when the ſonne of man ſhall ſit in the ſeate of his maieſtie, ye that haue followed me in the regeneration, ſhall ſitte alſo vpon twelue ſeates, & iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my names ſake, ſhall receiue an hundred folde, and ſhal inherite euerlaſting life. But manye that are firſt ſhalbe laſt, and the laſt ſhalbe firſt.

The purification of S. Marie the virgin.

The Collect.

ALmightie and euerlaſting God, wee humblye beſeech thy maieſtie, that as thy onely begotten ſonne was this day preſented in the Temple in ſubſtance of our fleſh: ſo graunt that we may be preſented vnto thee with pure and cleare mindes, by Ieſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The

The Gospel.

Luk.2.22. WHen the time of their purification (after the law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the lawe of the Lorde: Euery man childe that first openeth the matrix, shalbe called holye to the Lord) and to offer (as it is said in the lawe of the Lord) a paire of turtle doues, or two yong pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy ghost was in him. And an answere had he receiued of the holye ghost, ỹ hee should not see death, except he first saw the Lord Christ. And he came by inspiration into the temple.

Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traytour Judas, didest chuse thy faithfull seruant Matthias to bee of the nomber of thy twelue Apostles: Graunt that thy Church, being alwaye preserued from false apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

Act.1.15. IN those dayes Peter stoode vp in the middes of the disciples, & sayde, (The nomber of names that were together, were about an hundred and twenty) Ye men and brethren, this scripture must needes haue bene fulfilled, which the holy ghost, through the mouth of Dauid, spake before of Judas, which was guide

guide to them that tooke Jesus. For he was numbred with vs, and had obteined felowshippe in this ministration. And the same hath nowe possessed a plat of grounde with the rewarde of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation be voide, and no man be dwelling therein, and his byshopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lorde IESUS had all his conuersation among vs, beginning at the baptisme of John, vnto that same daye that hee was taken vp from vs) must one bee ordeined to be a witnes with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lorde which knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleshippe, from which Judas by transgression fell, that he might goe into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and hee was counted with the eleuen Apostles.

The Gospel.

AT that tyme Jesus answered, & sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these thinges from the wise and prudent, & hast shewed them vnto babes: Verily father, euen so was it thy good pleasure. All

Mat. 11. 25.

things

things are giuen vnto mee of my father: and no man knoweth the sonne, but the father, neither knoweth any man the father, saue the sonne, and hee to whome so euer the sonne will open hym. Come vnto mee all yee that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is lyght.

Annunciation of the virgin Marie.

The Collect.

WE beseeche thee Lord, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angell: so by his crosse and passion, wee may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esa. 7. 10. GOd spake once agayne to Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lorde. And he sayde, Hearken to, yee of the house of Dauid: Is it not inough for you that yee bee grieuous vnto men, but ye must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euill, and choose the good.

The

The Gospell.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee named Nazareth, to a virgin, spoused to a mā, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the angel went in vnto her, and said, Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe him, shee was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not, Marie, for thou hast found grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. Hee shalbe great, and shalbe called the sonne of the highest. And the Lord God shall giue vnto him the seat of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then said Marie to the Angell, Howe shall this be, seeing I knowe not a man? And the Angell answered, & sayd vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holye thing which shalbe borne, shalbe called the sonne of God. And beholde, thy coulin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe vnpossible. And Marie sayde, Beholde the handmaide of the LORD, bee it vnto me according to thy worde. And the angell departed from her. Luk.1.26.

Saint

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that we be not, like children, caried away with euery blast of vaine doctrine: but firmely to bee established in the trueth of thy holy Gospell, through IESUS Christe our Lord.

The Epistle.

Ephe.4.7. VNto euery one of vs is giuen grace, according to the measure of the gifte of Christ. Wherefore he saith, When hee went vp on high, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelistes, some shepheards, and teachers, to the edifying of the saintes, to the worke and administration, euen to the edifying of the bodye of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth should be no more children, wauering and caryed about with euery winde of doctrine, by the wilines of men, through craftines, whereby they lay await for vs to deceiue vs. But let vs folowe the trueth in loue, and in all thinges growe in him which is the head, euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to ỹ operation, as euery part hath

hath his measure) he encreaseth the bodie, vnto the edifying of it selfe through loue.

The Gospel.

I Am the true Vine, and my father is an husbandman. Euery branche that beareth not fruite in me, he will take away: and euerie branch that beareth fruite, will he purge, ℣ it may bring forth more fruite. Now are yee cleane through the words which I haue spoken vnto you. Bide in me, and I in you. As the branche can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, & I in him, ℣ same bringeth foorth much fruite. For without me can ye do nothing. If a man bide not in me, he is cast forth as a branche, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, and my woords abide in you, aske what ye will & it shalbe done for you. Herein is my father glorified, that ye beare much fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you: Continue ye in my loue. If yee keepe my commandements, yee shal bide in my loue, euen as I haue kept my fathers commandements, and abide in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. Ioh. 15.1.

Saint Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: graunt vs perfectly to knowe thy sonne Iesus Christ to bee the way, the trueth, and the life, as thou hast taught S. Philip, and o-

ther the Apostles, through Iesus Christ our Lorde.

The Epistle.

Iam. 1. 1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to ỹ twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, whē ye fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, ỹ ye may be perfect & sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in fayth, and wauer not. For hee that doubteth, is like a waue of the sea, which is tost of the windes, and caryed with violence: Neither let that man thinke that hee shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is riche, reioyce when he is made lowe: For euen as the floure of the grasse shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flowre falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man perishe in his wayes. Happie is ỹ man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The

The Gospel.

AND Jesus said vnto his disciples, Let Ioh. 14.1.
not your hearts be troubled. Ye beleue in God, beleeue also in me. In my fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, yee knowe, and the way ye knowe. Thomas saith vnto him, Lorde, we knowe not whither thou goest, and howe is it possible for vs to knowe the way? Jesus saith vnto him, I am the way, and the trueth, and the life. No man commeth to the father but by me. If yee had knowen me, ye had knowen my father also: And nowe ye knowe him, and haue seene him. Philip saith vnto him, Lorde, shewe vs the father, and it suffiseth vs. Jesus saith vnto him, Haue I bene so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: & how sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes. Beleeue me that I am in the father, & the father in me: or els beleeue me for the workes sake. Verily, verily I say vnto you, Hee that beleeueth on me, the workes that I do, the same shall he do also: and greater workes then these shal he do, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If yee shall aske any thing in my name, I will do it.

The Collect.

LOrd almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holye ghost: let vs not be destitute of thy manyfold giftes, nor yet of grace to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

Act. 11. 22. TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that he should goe vnto Antioche. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart, they would continually cleaue vnto the Lord. For he was a good man, and full of the holy ghost, & of faith, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when he had founde him, hee brought him vnto Antioche. And it chaunced that a whole yeere they had their conuersation with the congregation there, and taught much people, in somuch that the disciples of Antioche were the first that were called Christen. In those dayes came prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The

The Goſpel.

THis is my commaundement, that yee loue together as I haue loued you. Ioh.15.12
Greater loue hath no man then this, that a mã beſtow his life for his friẽds. Yee are my friendes, if ye do whatſoeuer I commaunde you. Hencefoorth call I not you ſeruantes: for the ſeruant knoweth not what his Lord doeth: but you haue I called friendes: for all things that I haue heard of my father, haue I opened to you. Ye haue not choſen me, but I haue choſen you, and ordeined you to goe and bring foorth fruite, and that your fruite ſhould remaine, that whatſoeuer yee aſke of the father in my name, hee may giue it you.

Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, & ſẽt to prepare ẏ way of thy ſonne our Sauiour by preaching of penaunce: make vs ſo to folow his doctrine and holy life, that we may truely repent, according to his preaching, & after his example conſtantly ſpeake the trueth, boldely rebuke vice, and patiently ſuffer for the truethes ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

BE of good cheare my people. O ye Pro- Eſai.40.1.
phets, comforte my people, ſaith your God, comfort Hieruſalem at the heart, and tel her that her trauayle is at an ende, that her offence is pardoned, that ſhe hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voyce cryed in wildernes,

Prepare the way of the Lorde in the wildernesse, make straight the path for our God in the deserte. Let all valleis be exalted, and euery mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough bee made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shal at once see it. For why? the mouth of the Lorde hath spoken it. The same voyce spake, Nowe crie. And the prophet answered, What shal I crye? That all flesh is grasse, & that all the goodlines thereof is as the floure of the fielde. The grasse is withered, ỳ floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade awaye, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidinges, lift vp thy voyce with power. O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Beholde your God, beholde, the Lorde God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his woorkes go before him. He shal feede his flocke like an heardman: he shal gather the lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.

Luk. 1. 57. ELizabethes time came that she should be deliuered, and she brought foorth a sonne. And her neighbours and her cousins heard say howe the Lorde had shewed greate mercie vpon her, and reioyced with her. And it fortuned, that in the eyght day they came to circumcise the childe, and called his

his name Zacharie, after ỳ name of his father. And his mother answered & saide, Not so, but his name shalbe called Iohn. And they saide vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he woulde haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marualled all. And his mouth was opened immediatly, and his tongue also, and hee spake, and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie countrey of Iurie, and they that heard them, layed them vp in their heartes, saying, What maner of childe shal this bee? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy ghost, and prophesied, saying, Praysed be the Lorde God of Israel, for hee hath visited and redeemed his people. And hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the worlde began. That wee shoulde be saued from our enemies, and from the hand of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holye couenaunt. That hee woulde performe the othe which hee sware to our father Abraham, for to giue vs. That wee, being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercie of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſate in darkenes, & in the ſhadow of death, and to guide our feete into the way of peace. And ỹ childe grew, & waxed ſtrong in ſpirite, & was in wildernes, til the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmighty God, which by thy ſonne IESUS Chriſt, haſt giuen to thy Apoſtle Saint Peter many excellent giftes, and commandedſt him earneſtly to feede thy flocke: make we beſeech thee all Biſhops and Paſtours diligently to preach thy holy worde, and the people obediently to follow the ſame, that they may receiue the crown of euerlaſting glorye, through Jeſus Chriſt our Lorde.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herode the king ſtretched forth his handes to vexe certaine of the congregation, and hee killed James the brother of John with the ſworde. And becauſe he ſawe it pleaſed the Jewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternios of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but praier was made without ceaſing of the congregation vnto God for him. And when Herode would haue brought him out vnto the people, the ſame

same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde, the Angell of the Lorde was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickely. And his chaines fell from his handes. And the Angell saide vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and followe me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and seconde watche, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they went out, & passed through one streete, and forthwith the Angell departed from him. And whē Peter was come to him selfe, he said, Now I knowe of a suretie that the Lorde hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

WHen Jesus came into the coastes of the citie, which is called Cesarea Philippi, he asked his disciples, saying, whom doe men say that I the sonne of man am? They saide, Some saye that thou art Iohn Baptist, some Elias, some Jeremias, or one of the Prophets. He saith vnto thē, But whome say yee that I am? Simon Peter answered, and saide, Thou art Christ the sonne of the liuing God. And Jesus answered, and saide vnto him, Mat. 16. 13.

him, Happy art thou Simon the ſonne of Jonas: for fleſh & blood hath not opened that vnto thee, but my father which is in heauen. And I ſay vnto thee, ỹ thou art Peter, and vpon this rocke wil I builde my congregation, and the gates of hell ſhal not preuaile againſt it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatſoeuer thou bindeſt in earth, ſhalbe bound in heauen: & whatſoeuer thou looſeſt in earth, ſhall be looſed in heauen.

Saint Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy ſonne Jeſus Chriſt, and folowed him: So we, forſaking all worldly and carnal affections, may be euermore readie to followe thy commandements, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 11. 27.

IN thoſe dayes came Prophetes from the citie of Hieruſalem, vnto Antioche. And there ſtoode vp one of them named Agabus, and ſignified by the ſpirit, that there ſhoulde be great dearth throughout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euerie man according to his habilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jurie: which thing they alſo did, and ſent it to the elders by the handes of Barnabas and Saul. At the ſame time Herode the king ſtretched forth his handes to vexe certaine of

of the congregation. And he killed Iames the brother of Iohn with the swoorde: and because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certayne thing of him. And he sayde vnto her, What wilt thou? She sayde vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kyngdome. But Iesus answered and sayde, Ye wote not what ye aske. Are yee able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They sayde vnto him, We are. He sayde vnto them, Ye shall drinke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: but to sitte on my right hande and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne heard this, they disdayned at the two brethren. But Iesus called them vnto him, and sayde, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer wyll be great among you, let him bee your minister, and whosoeuer will be chiefe among you, let him bee your seruaunt: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Mat. 20. 20.

Saint

The Collect.

OAlmightie and euerlaſting God, which haſt giuen grace to thine Apoſtle Bartholomewe, truely to beleeue and to preache thy woorde: graunt, wee beſeeche thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Chriſt our Lorde.

The Epiſtle.

Act.5.12. BY the hands of the Apoſtles were many ſignes and wonders ſhewed among the people: and they were all together with one accorde in Solomons porche. And of other durſt no man ioyne himſelfe to them: neuertheleſſe the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in ſo much that they brought the ſicke into the ſtreetes, and laide them on beddes and couches, that at the leaſt way the ſhadowe of Peter when he came by, might ſhadowe ſome of them. There came alſo a multitude out of the cities rounde about, vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirites, and they were healed euery one.

The Goſpel.

Luk.22.24. AND there was a ſtrife among them, which of them ſhoulde ſeeme to be the greateſt. And hee ſayde vnto them, The kynges of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but ye ſhall not ſo be. But he that is greateſt among you, ſhalbe as

as the yonger, and he that is chiefe, shalbe as he that doth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidde with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto mee, that ye may eate & drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

Saint Matthewe.

The Collect.

ALmightie God, which by thy blessed sonne diddest call Matthewe from the receit of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to followe thy saide sonne Iesus Christ, who liueth and raigneth with thee and the holy ghost. &c

The Epistle.

SEeing that wee haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast frō vs the clokes of vnhonestie, and walke not in craftinesse, neyther handle wee the worde of God deceitfully, but open ỹ trueth, & report our selues to euery mans cōscience in the sight of God. If our Gospell be yet hid, it is hid among thē that are lost, in whō the God of this world hath blinded the mindes of them which beleeue not, least the light of the Gospel of the glory of Christ (which is the image of God) shoulde shine vnto them. For we preache not our selues, but Christ Iesus to be 2. Cor. 4. 1.

the

the Lord, & our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Mat. 9. 9. AND as Jesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and hee sayde vnto him, Folowe me. And he arose, and folowed him. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also & sinners ỹ came, sate downe with Jesus and his Disciples. And when the Pharisees sawe it, they said vnto his disciples, Why eateth your master with Publicanes & sinners? But when Jesus heard that, he saide vnto them, They that be strong, neede not ỹ physition, but they that are sicke. Goe ye rather & learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeyned and constituted the seruices of all Angels and men in a wonderful order: mercifully graunt, that they which alway do thee seruice in heauen, may by thy appointment succour & defende vs in earth, through Jesus Christ our Lord.

The

Saint Michael and all Angels.

The Epistle.

THere was a great battaile in heauen: Apoc. 12.
Michael and his Angels fought with 7.
the Dragon, and the Dragon fought
with his angels, & preuailed not, ney-
ther was their place founde any more
in heauen. And the great Dragon, that olde ser-
pent, called the deuil and Satanas, was cast out,
which deceiueth all the worlde. And he was cast in-
to the earth, and his angels were cast out also with
him. And I heard a loud voyce, saying, In heauen
is now made saluation, and strength, and the king-
dome of our God, and the power of his Christ. For
the accuser of our brethren is cast downe, which ac-
cused them before God day & night. And they ouer-
came him by the blood of the lambe, & by the worde
of their testimonie, and they loued not their liues
vnto the death. Therefore reioyce ye heauens, and
ye that dwell in them. Woe vnto the inhabiters of
the earth, and of the sea, for the deuil is come downe
vnto you, which hath great wrath, because hee
knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples Mat. 18. 1.
vnto Jesus, saying, Who is the grea-
test in the kingdome of heauen? Je-
sus called a childe vnto him, and set him
in the middest of them, & said, Verily I
say vnto you, except ye turne & become as children,
ye shall not enter into the kingdome of heauen. Who-
soeuer therefore humbleth himselfe as this childe,
that same is the greatest in the kingdome of heauen.
And whosoeuer receiueth such a child in my name,

receiueth

receiueth me. But who so doeth offend one of these litle ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the worlde because of offences. Necessary it is that offences come: but wo vnto the man by whome the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fyre. And if thine eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fyre. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their angels doe alwayes beholde the face of my father, which is in heauen.

Saint Luke the Euangelist.

The Collect.

ALmightie God which calledst Luke the Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our Lord.

The Epistle.

2. Tim. 4. 5. WAtche thou in all thinges, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober. For I am nowe readie to be offered, and the time of my depar-

departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnes, which the Lorde that is a righteous iudge shall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken me, & loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke, and bring him with thee, for he is profitable vnto mee for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euil, the Lord rewarde him according to his deedes: of whome bee thou ware also, for hee hath greatly withstand our words.

The Gospell.

THE Lorde appointed other seuentie (& two) also, and sent them two and two before him into euery city & place, whither hee himselfe woulde come. Therefore hee saide vnto them, The harueste is greate, but the labourers are fewe. Pray ye therefore the Lord of the haruest, to send forth labourers into his haruest. Go your wayes, beholde, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, & salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house taric Luk. 10. 1.

ſtill, eating & drinking ſuch as they giue: For the labourer is worthy of his reward.

Simon and Iude Apoſtles.

The Collect.

ALmightie God, which haſt builded thy congregation vpon the foundation of the Apoſtles and Prophets, Jeſu Chriſt himſelfe being the head corner ſtone: Graunt vs ſo to be ioyned together in vnitie of ſpirit by their doctrine, that we may be made an holy temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Iude. 1. IVdas the ſeruant of Jeſus Chriſt, the brother of James, to them which are called & ſanctified in God the father, and preſerued in Jeſus Chriſt: mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue al diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written aforetime vnto ſuch iudgement: They turne the grace of our God vnto wantonnes, & denie God (which is the onely Lord) & our Lorde Jeſu Chriſt. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lord (after that he had deliuered ỹ people out of Egypt) deſtroyed them which after beleeued not. The angels alſo which kept not their firſt ſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darknes, vnto the iudgement of the great day. Euen as Sodome & Gomorrhe, & the cities about them, which in like

like maner defiled themselues with fornication, & followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these beyng deceyued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaund I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the woorde that I say vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these thinges will they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come & spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they shoulde haue had no sinne: but nowe haue they both seene and hated, not onely mee, but also my father. But this happeneth, that the saying might be fulfilled that is written in their lawe, They hated me without a cause. But when the comforter is come, whome I will send vnto you from the father, euen the spirite of trueth (which proceedeth of the father) hee shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the beginning. Iohn. 15. 17.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and felowshippe, in the mysticall bodye of thy sonne Christe our Lord: graunt vs grace so to folowe thy holy Saints in all vertuous and godly liuing, that we may come to those inspeakable ioyes, which thou hast prepared for them that vnfaynedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

Apoc. 7. 2. BEholde, I John saw another angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, & the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruantes of our God in their foreheades. And I heard the nomber of them which were sealed, & there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheelde, and loe, a great multitude (which

(which no man can nomber) of all nations, and people, & tongues, stood before the seate, and before the Lambe, clothed with long white garmentes, and Palmes in their handes, & cryed with a loud voyce, saying, Saluation bee ascribed to him that sitteth vpon the seate of our God, & vnto the Lambe. And al the Angels stood in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, & thanke, and honour, and power, and might, bee vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, & when he was set, his disciples came to him. And after that hee had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shal be satisfied. Blessed are the mercifull, for they shal obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shal be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euill sayinges against you for my sake, reioyce and bee glad, for greate is your rewarde in heauen. For so persecuted they the Prophets which were before you. Mat. 5. 1.

The order for the ad-

miniſtration of the Lordes ſupper, or holy Communion.

SO many as intende to be partakers of the holie Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of morning prayer, or immediatly after.

And if any of thoſe bee an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighboures, by woorde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in anye wyſe not to preſume to the Lordes Table, vntil hee haue openly declared him ſelfe to haue truely repented and amended his former naughtie lyfe, that the Congregation may thereby be ſatisfyed, which afore were offended, and that hee haue recompenced the parties whome hee hath done wrong vnto, or at the leaſte declare him ſelfe to bee in full purpoſe ſo to doe, as ſoone as hee conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whom he perceiueth malice and hatred to raigne, not ſuffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And if one of the parties ſo at variance, bee content to forgiue from the bottome of his heart, al that the other hath treſpaſſed againſt him, and to make amendes for that hee himſelfe hath offended, and the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his froward-

wardneſſe and malice : the Miniſter in that caſe ought to admit the penitent perſon to the holie Communion, and not him that is obſtinate.

The table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtande in the bodie of the Church, or in the Chauncell, where Morning prayer and Euening prayer be appointed to be ſaide. And the Prieſt ſtanding at the North ſide of the table, ſhall ſay the Lordes prayer with this Collect following.

The Communion.

ALmightie God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecretes are hid : cleanſe the thoughtes of our heartes by the inſpiration of thy holy ſpirite, that we may perfectly loue thee, and worthyly magnifie thy holy name, through Chriſt our Lorde, Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements : and the people kneeling, ſhal after euerie Commandement, aske Gods mercy for their tranſgreſſion of the ſame, after this ſort.

The Miniſter.

GOd ſpake theſe wordes, and ſayd, I am the Lorde thy God: Thou ſhalt haue none other gods but me.

People.

Lorde haue mercy vpon vs, and encline our heartes

to keepe this Lawe.

Miniſter.

Thou ſhalt not make to thy ſelfe anye grauen image, nor the likeneſſe of any thyng that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhippe them: For I the Lorde thy God am a ielous God, and viſite the ſinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commaundements.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this Lawe.

Miniſter.

Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not holde him giltles that taketh his name in vayne.

People.

Lorde haue mercie vpon vs, & enclyne our heartes to keepe this Lawe.

Miniſter.

Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maid ſeruant, thy cattell, & the ſtranger that is within thy gates. For in ſixe dayes the Lorde made heauen and earth, the ſea, & all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and halowed it.

People.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt do no murther.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and encline our hearts, to keepe this lawe.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor

nor his maide, nor his Oxe, nor his Asse, nor anye thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our heartes, we beseech thee.

Then shall folowe the Collect of the day, with one of these two Collects following for the Queen, the Priest standing vp, and saying.

℣ Let vs pray.

ALmightie God, whose kingdom is euerlasting, and power infinite, haue mercy vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that she (knowing whose minister she is) may aboue all thinges seeke thy honour and glory, and that wee her subiectes (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy ghost, liueth and raigneth euer one God, worlde without ende, Amen.

ALmightie and euerlasting God, we bee taught by thy holye worde, that the heartes of kinges are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godlye wisedome: we humbly beseech thee, so to dispose and goucrne the heart of Elizabeth thy seruaunt, our Queene and gouernour, that in all her thoughtes, woordes, and workes, she may euer seeke thy honour and glorye, and studie to preserue thy people comitted to her charge, in wealth, peace, and godlines: Graunt this, O mercifull father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

Immediatly

Immediatly after the Collectes, the Prieſt ſhal reade the Epiſtle, beginning thus.

The Epiſtle written in the Chapter of.

And the Epiſtle ended, he ſhall ſay the Goſpell, beginning thus.

The Goſpell written in the Chapter of.

And the Epiſtle and Goſpel being ended, ſhalbe ſaide the Creede.

I Beleeue in one GOD the father almightie, maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Jeſus Chriſt, the only begotten ſonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one ſubſtance with the father, by whome all things were made: who for vs men, and for our ſaluation, came downe from heauen, & was incarnate by the holy ghoſt of the virgin Marie, & was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered, and was buried, and the thirde day hee roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth at the right hand of the father. And he ſhall come againe with glorie to iudge both the quicke and the dead: whoſe kingdome ſhall haue no ende. And I beleeue in the holye ghoſt, the Lord & giuer of life, who proceedeth from the father & the ſonne, who with the father and the ſonne together is worſhipped & glorified, who ſpake by ỹ prophets. And I beleeue one catholique & Apoſtolique Church. I acknowledge one baptiſme for ỹ remiſſiõ of ſinnes. And I looke for ỹ reſurrection of

the

the dead, and the life of the worlde to come, Amen.

After the Creede, if there be no ſermon, ſhall folow one of the Homilies alreadie ſet forth, or hereafter to bee ſet forth by common authoritie.

After ſuch Sermon, Homilie, or exhortation, the Curate ſhall declare vnto the people, whether there be any Holye dayes, or Faſting dayes the weeke folowing, and earneſtlye exhorte them to remember the poore, ſaying one or mo of theſe ſentences folowing, as hee thinketh moſt conuenient by his diſcretion.

Mat. 5. LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.

Mat. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues breake through and ſteale: but lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupt, and where thieues do not breake through and ſteale.

Mat. 7. Whatſoeuer ye would that men ſhould doe vnto you, euen ſo do vnto them, for this is the lawe and the Prophets.

Mat. 7. Not euerye one that ſayeth vnto mee, Lorde, Lorde, ſhall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen.

Luke. 19. Zache ſtoode foorth, and ſayd vnto the Lord, Beholde Lorde, the halfe of my goodes I giue to the poore, and if I haue done any wrong to any man, I reſtore foure folde.

1. Cor. 9. Who goeth a warfare at any time of his owne coſt? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not

not of the milke of the flocke?

If we haue ſowen vnto you ſpirituall thinges, is it a great matter if wee ſhall reape your worldly thinges? 1.Cor.9.

Do ye not knowe, that they which miniſter about holye thinges, liue of the ſacrifice? and they which wayte of the altar, are partakers with the altar? Euen ſo hath the Lorde alſo ordeyned, that they which preache the Goſpell, ſhoulde lyue of the Goſpel. 1.Cor.9.

He which ſoweth litle, ſhall reape litle: and hee that ſoweth plenteouſlye, ſhall reape plenteouſlye. Let euery man doe according as he is diſpoſed in his heart, not grudging, or of neceſſitie, for God loueth a chearefull giuer. 2.Cor.9.

Let him that is taught in the worde, miniſter vnto him that teacheth in all good thinges. Be not deceiued, God is not mocked: For whatſoeuer a man ſoweth, that ſhall he reape. Gal.6.

While we haue time, let vs do good vnto all men, and ſpecially vnto them which are of the houſholde of fayth. Gal.6.

Godlines is great riches, if a man bee content with that he hath: for we brought nothing into the worlde, neither may we cary any thing out. 1.Tim.6.

Charge them which are riche in this worlde, that they be ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue yee haue ſhewed for his names ſake, which haue miniſtred vnto the ſaints, and yet do miniſter. Heb.6.

Heb.13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Iohn.3. Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of GOD in him?

Tob.4. Giue almes of thy goodes, and turne neuer thy face from anye poore man, and then the face of the Lorde shall not be turned away from thee.

Tob.4. Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good rewarde in the daye of necessitie.

Prou.19. Hee that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shal bee payde him agayne.

Psal.61. Blessed be the man that prouideth for the sicke and needie: the Lorde shall deliuer him in the time of trouble.

Then shall the Churchwardens, or some other by the appoynted, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring daies appointed, euerie man and woman shall pay to the Curate the due and accustomed offringes. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

If there be no almes giuen vnto the poore, then shall the woordes (of accepting our almes) be left out vnsaide.

ALmightie and euerliuing God, which by thy holye Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which we offer vnto thy diuine maiestie, beseeching

thee

thee to inſpire continually the vniuerſall Churche with the ſpirite of trueth, vnitie and concorde: and graunt that al they that doe confeſſe thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. Wee beſeeche thee alſo to ſaue and defende all Chriſtian kings, princes, and gouernours, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her we may be godly and quietly gouerned: and graunt vnto her whole counſaile, and to all that be put in aucthoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickednesſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Biſhops, Paſtoures, and Curates, that they may both by their life and doctrine ſet forth thy true and liuelye worde, and rightlie and duely adminiſter thy holye Sacraments: and to al thy people giue thy heauenly grace, and ſpecially to this congregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy worde, truely ſeruing thee in holyneſſe and righteouſneſſe all the dayes of their lyfe. And Wee moſt humbly beſeeche thee of thy goodneſſe, O Lord, to comfort and ſuccor all them which in this tranſitorie life be in trouble, ſorowe, neede, ſickeneſſe, or anye other aduerſitie: Graunt this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then ſhal folowe this exhortation at certaine times, when the Curate ſhal ſee the people negligent to come to the holy Communion.

WE bee come together at this time (dearelye beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you al that be here present, and beseech you for the Lord Iesus Christes sake, that yee will not refuse to come thereto, being so louingly called and bidden of God him selfe. Ye knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie and wrong done vntó him? Wherefore most dearly beloued in Christ, take ye good heed, lest ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to saye, I wil not communicate, because I am otherwise letted with worldly busines: But such excuses be not so easely accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, be not you ashamed to say you will not come? When you should returne to God, wil you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, how litle such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or would trye their yokes of oxen, or because they were maried, were not so excused, but counted vnworthie of the heauenly feast. I for my part am here present, & according to mine office I bid you in the name of God,

God, I call you in Chriſtes behalfe, I exhorte you, as you loue your owne ſaluation, that ye will be partakers of this holy Communion. And as the ſonne of GOD did vouchesafe to yeelde vp his ſoule by death vpon the croſſe for your health: Euen ſo it is your duetie to receiue the Communion together in the remembrance of his death, as hee him ſelfe commaunded. Nowe, if you will in no wiſe thus doe, conſider with your ſelues howe great iniurie you doe vnto GOD, and howe ſore puniſhment hangeth ouer your heads for the ſame. And whereas you offende God ſo ſore in refuſing this holye banquet, I admoniſhe, exhorte, and beſeeche you, that vnto this vnkindeneſſe yee will not adde anie more: which thing yee ſhall doe, if yee ſtande by as gazers and lookers on them that doe communicate, and be not partakers of the ſame your ſelues. For what thing can this bee accompted els, then a further contempt and vnkindeneſſe vnto God? Truely, it is a great vnthankefulneſſe to ſaye nay, when yee be called: but the fault is much greater, when men ſtand by, and yet will neither eate nor drinke this holye Communion with other. I pray you what can this be els, but euen to haue the myſteries of Chriſt in deriſion? It is ſayde vnto all, Take yee, and eate, Take and drinke ye all of this, Do this in remēbrance of me. With what face then or with what cōtenance ſhall ye here thoſe words? What wil this be els, but a neglecting, a deſpiſing, and mocking of the Teſtament of Chriſt? Wherefore rather then ye ſhould ſo do, depart you hence, & giue place to them that be godly diſpoſed. But when you departe, I beſeeche you ponder with your ſelues, from whome ye departe. Ye depart from the

Lords table, ye departe from your brethren, and from the banquet of most heauenly foode. These thinges if yee earnestlye consider, yee shall by Gods grace returne to a better minde, for the obteining whereof, we shal make our humble petitions, while we shall receiue the holy Communion.

And sometime shalbe said this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to almightie God our heauenly father most heartie thankes, for that he hath giuen his sonne our Sauiour Iesus Christ, not onely to dye for vs, but also to be our spirituall foode & sustenaunce, as it is declared vnto vs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receiuing thereof, and so to searche and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthie partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods commaundements, and wherein so euer ye shall perceiue your selues to haue offended, eyther by will, woorde, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of

of life. And if ye ſhall perceiue your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbours: then yee ſhall reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries and wronges done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiuenesſe of your offences at Gods hande: For otherwiſe the receiuing of the holy Communion doth nothing els but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holye communion, but with a full truſt in Gods mercie, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid cannot quiet his owne conſcience, but requireth further comforte or counſell, then let him come to me, or ſome other diſcreete and learned Miniſter of Gods woord, and open his griefe, that hee may receiue ſuch ghoſtly counſaile, aduice, and comfort, as his conſcience may be relieued, and that by the miniſterie of Gods worde hee may receiue comforte, and the benefite of abſolution, to the quieting of his conſcience, and auoyding of all ſcruple and doutfulneſſe.

Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the bodie and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try & examine thẽſelues, before they preſume to eat of that bread, & drinke of that cup. For as ỹ benefit is great, if with

a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eate the flesh of Christ and drinke his blood, then we dwell in Christ, and Christ in vs, wee bee one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthilye. For then wee bee guiltie of the bodye and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lordes bodye: wee kindle Gods wrath against vs: wee prouoke him to plague vs with diuerse diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer or be in malice or enuy, or in any other grieuous crime, bewayle your sinnes, and come not to this holy table, least after the taking of that holy Sacrament, the deuil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodie and soule. Judge therefore your selues (brethren) that yee bee not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in CHRIST our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall yee bee meete partakers of those holye mysteries. And aboue all thinges, ye must giue most humble and heartye thankes to God the Father, the Sonne, and the holy Ghoste, for the redemption of the worlde, by the death and passion of our sauiour Christ, both God and man, who did humble him selfe euen to the death vpon the crosse, for vs miserable sinners, which laye in darkenesse and shadowe of death, that hee might make vs the children of GOD, and exalte vs to euerlasting life. And to the ende that wee shoulde alwaye

alway remember the exceeding great loue of our maſter and onely Sauiour Jeſus Chriſt, thus dying for vs, and the innumerable benefites (which by his precious bloodſhedding) he hath obtained to vs: he hath inſtituted and ordeined holy myſteryes, as pledges of his loue, and continual remembrance of his death, to our great and endleſſe comforte. To him therefore, with the Father, and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holines and righteouſnes all the dayes of our life, Amen.

Then ſhal the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue and charitie with your neighbours, and intende to leade a newe life, following the commandements of God, & walking from henceforth in his holy wayes: Drawe nere, and take this holy Sacrament to your comfort, make your humble confeſſion to almightie God, before this cõgregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receiue the holy Communion, eyther by one of them, or els by one of the Miniſters, or by the Prieſt him ſelfe, all kneeling humbly vpon their knees.

ALmightie God, father of our Lord JESUS Chriſt, maker of all thinges, iudge of all men, wee knowledge and bewaile our manifolde ſinnes and wickedneſſe, which wee from time to

tyme moſt grieuouſly haue committed, by thought, woord, and deed, againſt thy deuine maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. We doe earneſtly repent, and be heartily ſory for theſe our miſdoings, the remembrãce of them is grieuous vnto vs, the burden of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs, moſt merciful father, for thy ſonne our Lord Jeſus Chriſts ſake, forgiue vs all that is paſt, and graunt that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glory of thy name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt, or the Biſhoppe (beeyng preſent) ſtande vp, and turning him ſelfe to the people, ſaye thus.

ALmightie God our heauenly father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthe you in all goodneſſe, & bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable woords our Sauiour Chriſt ſayeth to all that truely turne to him. Come vnto me all that trauaile and be heauie laden, and I will refreſh you. So God loued the worlde, that hee gaue his onely begotten ſonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

HEare alſo what Saint Paul ſaith.

This is a true ſaying, and worthie of all men to be receiued,

receiued, that Jesus Christ came into the worlde to saue sinners.

Heare also what Saint John saith.

If anye man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and hee is the propitiation for our sinnes.

After which the Priest shall proceede, saying.

Lift vp your heartes.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to do.

Priest.

It is verye meete, right, and our bounden duetie, that we should at all tymes, and in all places, giue thankes vnto thee, O Lorde holye father, almightie euerlasting God.

Here shal folowe the proper preface, according to the time, if there be any specially appointed: or els immediatly shall folowe, Therefore with angels, and archangels, &c.

Proper prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Jesus Christ thine onely sonne to be borne as this day for vs, who by the operation of the holy ghost, was made very man, of the substance of the Virgin Marie his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with angels and archangels. &c.

Vpon Easter day, and seuen daies after.

BVt chiefly are wee bound to praise thee, for the glorious resurrectiō of thy sonne Iesus Christ our Lord: for hee is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with angels. &c.

Vpon the Ascension day, and seuen daies after.

THrough thy most deare beloued sonne Iesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where hee is, thither might we also ascende, and raigne with him in glory. Therefore with angels. &c.

Vpon Whitsunday, and sixe daies after.

THrough Iesus Christ our Lorde, according to whose most true promise the Holye Ghost came downe this day from heauen, with a sodaine great sound, as it had bene a mightie winde, in the likenes of fierye tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, giuing them both the gyfte of diuerse languages, and also boldenesse with feruent zeale, constantlye to preache the Gospell vnto all nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy sonne Iesus Christ. Therefore with angels. &c.

Vpon

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we ſhould at all times and in all places, giue thanks to thee, O Lorde, almightie & euerlaſting God, which art one God, one Lorde, not one only perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the father, the ſame wee beleeue of the ſonne, & of the holy ghoſt, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, ſhal followe immediatly.

THerefore with angels and archangels, & with al the companie of heauen, we laud and magnifie thy glorious name, euermore prayſing thee, & ſaying, Holy, holy, holy, Lorde God of hoſtes. Heauen and earth are full of thy glory. Glory be to thee, O Lord moſt high.

Then ſhall the Prieſt, kneeling downe at Gods board, ſay in the name of al them that ſhal receiue the Communion, this prayer folowing.

WE do not preſume to come to this thy table (O mercifull Lorde) truſting in our owne righteouſnes, but in thy manifold and great mercies. We bee not worthie ſo much as to gather vp the crummes vnder thy table. But thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therfore gracious Lord, ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may bee made cleane by his bodie, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwel in him, and he in vs. Amen.

Then the Prieſt ſtanding vp, ſhal ſay as foloweth.

Almightie

ALmightie God our heauenly father, which of thy tender mercie diddest giue thine only sonne Iesus Christ to suffer death vpō the crosse for our redemption, who made there (by his one oblation of him selfe once offred) a full, perfect, and sufficient sacrifice, oblation, & satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospell commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull father, we beseeche thee, and graunt that we, receiuing these thy creatures of bread and wine, according to thy sonne our Sauiour Iesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed bodie and blood: who in the same night that he was betrayed, tooke bread, & when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you, doe this in remembrance of me. Likewise after supper hee tooke the cup, & when hee had giuen thankes, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many for remission of sinnes: do this as oft as ye shall drinke it in remembrance of me.

Then shall the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shal say.

The bodie of our Lord Iesus Christ which was giuen for thee, preserue thy bodye and soule into euerlasting life: and take and eate this, in remembrance

brance that Christ dyed for thee, and feede on him in thine heart by faith, with thankesgiuing.

And the Minister that deliuereth the cuppe, shall say.

The blood of our Lorde Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christes blood was shed for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lorde and heauenly father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and al other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy, & liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lord, by whome, and with whome, in the vnitie of the holy ghost, all honour and glory be vnto thee, O father almightie, worlde without ende, Amen.

Or this.

ALmightie and euerliuing God, wee moſt hartily thanke thee, for that thou doeſt vouchſafe to feede vs which haue duely receyued theſe holy myſteries, with the ſpirituall foode of the moſt precious bodye and blood of thy ſonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs therby of thy fauour and goodneſſe towarde vs, and that wee bee verie members incorporate in thy myſticall bodye, which is the bleſſed companie of all faithfull people, and be alſo heyres through hope, of thy euerlaſtyng kingdome, by the merites of the moſt precious death and paſſion of thy deare ſonne: we nowe moſt humbly beſeeche thee, O heauenly father, ſo to aſſiſt vs with thy grace, that wee may continue in that holye felowſhip, and doe all ſuch good workes as thou haſt prepared for vs to walke in, through Jeſus Chriſt our Lorde, to whome with thee and the holy ghoſt, be all honour and glory, worlde without ende. Amen.

Then ſhalbe ſaid or ſung.

GLorye be to God on high, and in earth peace, good will towardes men. We prayſe thee, we bleſſe thee, we worſhippe thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lorde God heauenly king, God the father almightie, O Lorde, the onely begotten ſonne Jeſu Chriſt, O Lord God, Lambe of God, ſonne of the father, that takeſt away the ſinnes of the worlde, haue mercie vpon vs. Thou that takeſt away the ſinnes of the worlde, haue mercie vpon vs. Thou that takeſt away the ſinnes of the worlde, receiue our prayer. Thou that ſitteſt at the right hand of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art

the

the Lord, thou onely O Christ, with the holy ghost, art most high in the glory of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and minds in the knowledge and loue of God, and of his sonne Jesus Christ our Lord: and the blessing of God almightie, the father, the sonne, & the holy ghost, be amongst you and remaine with you alwayes, Amen.

Collects to be said after the offertorie when there is no Communion, euery such day one. And the same may be saide also as often as occasion shall serue, after the Collectes eyther of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruaunts towarde the attainement of euerlasting saluation, that among all the changes and chaunces of this mortall life, they may euer be defended by thy most gratious and readie helpe, through Christ our Lord, Amen.

OAlmightie Lord and euerliuing God, vouchsafe, wee beseeche thee, to direct, sanctifie, and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the woorkes of thy commandements, that through thy most mightie protection, both here and euer, we may be preserued in bodie and soule, through our Lorde and Sauiour Jesus Christ, Amen.

GRaunt wee beseech thee almightie God, that the woordes which wee haue hearde this day with our outwarde eares, may through thy grace

grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lorde, Amen.

PReuent vs, O Lord, in all our doings, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our woorkes begun, continued, and ended in thee, wee may glorifie thy holy name, and finally by thy mercie obtaine euerlastinglife, thorow Iesus Christ our Lord Amen.

ALmightie God, the fountaine of all wisdome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnes we can not aske, vouchsafe to giue vs, for the worthinesse of thy sonne Iesus Christ our Lord, Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those thinges which we haue faithfully asked, according to thy will, may effectually be obteined, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

Vpon the holy daies (if there be no Communion) shalbe saide al that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lordes Supper, except

except there be a good nomber to communicate with the Prieſt, according to his diſcretion.

And if there be not aboue twentie perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in the Cathedrall & Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communiõ with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the Communion ſhalbe prouided by the Curate and the Churchwardens, at the charges of the pariſh, and the pariſh ſhall be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payed for the ſame by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Eaſter, euery pariſhioner ſhall recken with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be payed.

The miniſtration of *Baptiſme, to be vſed in the* Church.

IT appeareth by auncient writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yere: at Eaſter, and Whitſuntyde. At which times it was openly miniſtred in the preſence of all the congregation. Which cuſtome now being growen out of vſe (although it can not for many conſiderations bee well reſtored againe) yet it is thought good to folow the ſame, as neere as conueniently may bee. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundaies, and other holy dayes, when the moſt number of people may come together, as well for that the congregation there preſent may teſtifie the receiuing of them that bee newly baptized into the nomber of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſēt may be put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo, it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate. And then the godfathers,

thers, godmothers, and people, with the children, muſt be readie at the Font, either immediatly after the laſt leſſon at morning prayer, or els immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No: then ſhall the Prieſt ſay thus.

DEarely beloued, for as much as all men bee conceyued and borne in ſinne, and that our Sauiour Chriſt ſayth, None can enter into the kingdome of God, except he bee regenerate & borne anewe of water and the holy ghoſt: I beſeeche you to call vpon God the father, through our Lord Ieſus Chriſt, that of his bounteous mercie hee will graunt to theſe children that thing, which by nature they can not haue, that they may bee baptized with water and the holy ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then the Prieſt ſhall ſay.

¶ Let vs praye.

ALmightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Ieſus Chriſt, diddeſt ſanctifie the flood Iordane and all other waters to the myſticall waſhing away of ſinne: We beſeeche thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe

children, ſanctifie them, & waſh them with the holy ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, & being ſtedfaſt in faith, ioyfull through hope, & rooted in charity, may ſo paſſe the waues of this troublesome world, that finally they may come to ỹ land of euerlaſting life, there to raigne with thee worlde without end, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We cal vpon thee for theſe infants, tha they cõming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhal finde, knock, & it ſhalbe opened vnto you. So giue nowe vnto vs ỹ aſke, let vs that ſeeke, finde, open the gate vnto vs that knock, that theſe infants may enioy the euerlaſting benedictiõ of thy heauenly waſhing, & may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the wordes of the Goſpell written by S. Marke, in the tenth Chapter.

Mar. 10. 13. AT a certaine time they brought children to Chriſt, that he ſhoulde touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay vnto you, whoſoeuer doth not receiue

receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpell is read, the Miniſter ſhall make this briefe exhortation vpon the woordes of the Goſpel.

FRiendes, you heare in this Goſpell the woordes of our Sauiour Chriſt, that hee commaunded the childzen to bee brought vnto him: How he blamed thoſe that woulde haue kept them from him: howe hee exhorteth all men to followe their innocencie. You perceiue howe by his outwarde ieſture and deede hee declared his good wil towarde them: For hee embraced them in his armes, hee laide his handes vpon them, and bleſſed them. Doubt not ye therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue theſe preſent infantes, that hee will embrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall lyfe, and make them partakers of his euerlaſting kingdome. Wherefore, wee beyng thus perſwaded of the good will of our heauenly Father towarde theſe infantes, declared by his ſonne Ieſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe childzen to his holy baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmightie and euerlaſting God, heauenly Father, we giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace & faith in thee: Encreaſe this knowledge, and confirme this fayth in vs euermore: Giue thy

holy ſpirite to theſe infantes, that they may be borne agayne, and be made heyres of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth and raigneth with thee and the holy ſpirite, now and for euer. Amen.

Then the Prieſt ſhal ſpeake vnto the Godfathers & Godmothers on this wiſe.

WElbeloued friendes, ye haue brought theſe children here to be baptized, yee haue prayed that our Lorde Jeſus Chriſt woulde vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe thinges that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe Infantes muſt alſo faithfully for their parte, promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy worde, and obediently keepe his commaundements.

Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions folowing.

DOeſt thou forſake the deuill and all his workes, the vaine pompe and glorye of the worlde, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not folowe nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Miniſter.

Doeſt thou beleeue in God the Father almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde? And that hee was conceiued by the holy ghoſt, borne of the virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the father almightie, and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the deade? And doeſt thou beleeue in the holy ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this fayth?

Anſwere.

That is my deſire.

Then ſhal the Prieſt ſay.



Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all thinges belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumphe againſt the deuill, the worlde, and the fleſh. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo be indued with heauenly vertues, euerlaſtingly rewarded, through thy mercie, O bleſſed Lorde God, who doeſt liue and gouerne all things, world without end. Amen.

ALmightie euerliuing God, whoſe moſt dearely beloued ſonne Jeſus Chriſt, for the forgiuenes of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commaundement to his diſciples, that they ſhould goe teache all nations, and baptize them in the name of the father, the ſonne, and of the holy ghoſt: Regard, we beſeech thee, the ſupplications of thy congregation, and graunt that all thy ſeruants which ſhall be baptized in this water, may receiue the fulnes of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord, Amen.

Then the Prieſt ſhall take the childe in his handes and aske the name. And naming the childe, ſhall dip it in the water, ſo it be diſcretely and warely done, ſaying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holye Ghoſt, Amen.

And if the childe be weake, it ſhal ſuffice to powre water vpon it, ſaying the foreſaide wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying.

We

WE receiue this childe into the congregation of Chriſtes flocke, and doe ſigne hym with the ſigne of the croſſe, in token that hereafter hee ſhall not be aſhamed to confeſſe the fayth of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the worlde, and the deuill, and to continue Chriſtes faithfull ſouldier and ſeruaunt vnto his liues ende. Amen.

Then ſhall the Prieſt ſay.

SEyng nowe dearely beloued brethren, that theſe children bee regenerate and grafted into the bodye of Chriſtes congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto almightie God, that they may leade the reſt of their life accordyng to this beginning.

Then ſhalbe ſaid.

Our father which art in heauen. &c.

Then ſhall the Prieſt ſay.

WE yeeld thee hartie thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this Infant with thy holye ſpirite, to receiue him for thyne owne childe by adoption, and to incorporate him into thy holy congregation. And humbly wee beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and beyng buryed with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy ſonne, ſo hee may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, hee may be inheritour of thine euerlaſting kingdome, thorow Chriſt our Lord. Amen.

At the laſt end, the Prieſt calling the Godfathers & Godmothers together, ſhall ſay this exhortation folowing.

FOr as much as theſe children haue promiſed by you to forſake the deuyll and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhall be able to learne, what a ſolemne bowe, promiſe, and profeſſion they haue made by you. And that they may knowe theſe thinges the better, yee ſhall call vpon them to heare ſermons, and chiefely you ſhall prouide that they may learne the Creede, the Lordes prayer, and the ten Commaundementes in the Engliſhe tongue, and all other thinges which a Chriſtian man ought to knowe and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp, to leade a godly and a Chriſtian lyfe, remembring alwayes that baptiſme doeth repreſent vnto vs our profeſſion, which is, to folowe the example of our Sauiour Chriſt, and to bee made like vnto him, that as he died and roſe agayne for vs, ſo ſhoulde we which are baptized, dye from ſinne, and riſe agayne vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of lyuing.

The Miniſter ſhall commaunde that the children bee brought to the Biſhoppe, to bee confirmed of him, ſo ſoone as they can ſay in their vulgare tongue, the Articles of the faith, the Lordes praier, and the tenne Commaundementes, and bee further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

Of

Of them that be baptized in priuate houſes in time of neceſsitie.

THE Paſtours and Curates ſhall often admoniſhe the people, that they deferre not the baptiſme of infantes any longer then the ſunday or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhall warne them, that without great cauſe and neceſsitie, they baptize not children at home in their houſes. And when great neede ſhall compel thē ſo to do, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſaye the Lordes praier, if the time will ſuffer. And then one of them ſhall name the child, and dip him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holye Ghoſt, Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Churche. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterwarde liue, it is expedient that he be brought into the Churche, to the intent the Prieſt may examine and trie whether the childe be lawfully baptized or no. And if thoſe that bring any childe to the Church, doe anſwere that he is alreadie baptized, then ſhall the Prieſt examine them further.

By whome the childe was baptized?
Who was preſent when the childe was baptized?
Whether they called vpon God for grace & ſuccour in that neceſſitie?
With what thing or what matter they did baptize the childe?
With what wordes the childe was baptized?
Whether they thinke the childe to be lawfully & perfitely baptized?

And if the Miniſter ſhall proue by the anſweres of ſuch as brought the child, that all things were done as they ought to bee: then ſhall not he chriſten the child againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I certifie you, that in this caſe ye haue done well, & according vnto due order, concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is nowe by the lauer of regeneration in baptiſme, receiued into the number of the children of God, and heyres of euerlaſting lyfe. For our Lorde Jeſus Chriſt doth not denie his grace and mercie vnto ſuch infants, but moſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort, on this wiſe.

Mar. 10. 13. AT a certaine time they brought children vnto Chriſt, that he ſhoulde touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayd vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them,

them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpell.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commaunded the childzen to be brought vnto him, howe he blamed thoſe that would haue kept them from him, how he exhozted all men to folow their innocencie. Ye perceyue how by his outward geſture and deed, he declared his good will toward them. For he embraced them in his armes, he laide his handes vpon them, and bleſſed them. Doubt ye not therefoze, but earneſtly beleeue, that hee hath likewiſe fauourably receyued this preſent infant, that he hath imbraced him with the armes of his mercie, that hee hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefoze wee being thus perſwaded of the good will of our heauenly father, declared by his ſonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lozde himſelfe taught, and in declaration of our fayth, let vs recite the articles conteyned in our Creede.

Here the Miniſter, with the Godfathers & Godmothers ſhall ſay.

¶ Our father which art in heauen. &c.

Then ſhall the Prieſt demaunde the name of the childe, which being by the Godfathers & Godmothers pronounced, the miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his wozkes, the vaine pompe and glozye

glorye of the worlde, with all the couetous deſires of the ſame, the carnall deſires of the fleſhe, and not to folowe and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the father almightie, maker of heauen and earth? And in Jeſus Chriſt his onlye begotten ſonne our Lord? And that he was conceiued by the holy ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third daye, that he aſcended into heauen, and ſitteth at the right hande of God the father almightie, and from thence hee ſhall come againe at the ende of the worlde to iudge the quicke and the dead? And doe you in his name beleeue in the holy ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Let vs pray.

ALmightie and euerlaſting God, heauenly father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore, giue thy holy ſpirit to this infant, that hee being borne againe, and being made heire of euerlaſting ſaluation through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy ſonne,

who

who lyueth and raigneth with thee in the vnitie of the ſame holy ſpirite euerlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOr as much as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and ductie, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne bowe, promiſe, and profeſſion he hath made by you. And that he may knowe theſe thinges the better, ye ſhall call vpon him to heare ſermons, and chiefly ye ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to knowe and beleeue to his ſoules health, and that this childe may bee vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to folowe the example of our ſauiour Chriſt, and be made lyke vnto him, that as he dyed and roſe agayne for vs, ſo ſhoulde wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in publique Baptiſme.

But if they which bring the infantes to the Church, do make an vncertaine anſwere to the Prieſtes queſtions, and ſay that they cannot tell what they thought, did, or ſaid in that great feare & trouble of mind (as oftentimes it chaunceth) then let the Prieſt baptize him in fourme aboue writtē concerning publique Baptiſme, ſauing that at the dipping the childe in the Font, hee

ſhall

ſhall vſe this fourme of woordes.

If thou be not baptized alreadie, N. I baptize thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

Confirmation, wherein is conteyned a Catechiſme for children.

TO the ende that confirmation may be miniſtred to the more edifying of ſuch as ſhall receyue it (according to S. Pauls doctrine, who teacheth that all things ſhoulde be done in the Church to the edification of the ſame) it is thouht good, that none hereafter ſhall bee confirmed, but ſuch as can ſaye in their mother tongue the Articles of the fayth, the Lordes prayer, and the tenne Commaundements, and can alſo anſwere to ſuch queſtions of this ſhorte Catechiſme, as the Biſhoppe (or ſuch as hee ſhall appoynt) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then them ſelues with their owne mouth, and with theyr owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour them ſelues faithfully to obſerue and keepe ſuch thinges as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, for as much as Confirmation is miniſtred to them that be baptized, that by impoſition of handes and prayer, they may receiue ſtrength and defence a-

gaynſt

gaynſt all temptations to ſinne, and the aſſaultes of the worlde and the deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaultes of the world and the deuill, they begin to be in danger to fall into ſundrie kindes of ſinne.

Thirdlye, for that it is agreeable with the vſage of the Churche in times paſt, whereby it was ordeyned that Confirmation ſhoulde bee miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes Religion, ſhoulde openly profeſſe their owne fayth, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, hee ſhall knowe for trueth, that it is certaine by Gods worde, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the child of God, & an inheritour of the kingdome of heauen.

Queſtion.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three thinges in my name. First, that I shoulde forsake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I shoulde keepe Gods holy will and commandementes, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou arte bounde to beleeue, and to do as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I hartily thanke our heauenly father, that he hath called mee to this state of saluation, through Jesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answere.

I Beleeue in God the father almightie, maker of heauen and of earth. And in Jesus Christ his only sonne our Lorde, which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Pontius Pilate was crucified, dead, and buried, he descended into hell, the thirde day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father almightie: From thence hee shall come to iudge the quicke and the dead.

dead. I beleeue in the holy ghost, the holy Catholique Church, the communion of saints, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these articles of thy beliefe?

Answere.

First, I learne to beleeue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy ghost, who sanctifieth me, and all the elect people of God.

Question

You said that your godfathers and godmothers did promise for you, that you shoulde keepe Gods commandements.

Tell me how many there be.

Answere.

Ten.

Question

Which be they?

Answere

THe same which God spake in the twenty chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worshippe them. For I the Lorde thy God

am a ielous God, and viſite the ſinnes of the fathers vpon the childzen, vnto the third and fourth generation of them that hate me, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commaundements.

iii. Thou ſhalt not take the name of the Lozd thy God in vaine: foz the Lozd will not hold him giltleſſe that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe: but the ſeuenth day is the Sabboth of the Lozde thy God. In it thou ſhalt doe no maner of wozke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy maid ſeruant, thy cattell, and the ſtraunger that is within thy gates: Foz in ſixe daies the Lozd made heauen & earth, ỹ ſea, & all that in them is, and reſted the ſeuenth day: wherefoze the Lozd bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande which the Lozd thy God giueth thee.

vi. Thou ſhalt do no murther.

vii. Thou ſhalt not commit adulterie.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, noz his ſeruant, noz his mayde, noz his oxe, noz his aſſe, noz any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe commandements?

Anſwere.

Anſwere.

I learne two thi ngs. My dutie towards God, and my duetie towards my neighbour.

Queſtion.

What is thy duetie towards God?

Anſwere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy name and his worde, and to ſerue him trueiy all the dayes of my life.

Queſtion.

What is thy duetie towardes thy neighbour?

Anſwere.

My duetie towards my neighbour is, to loue him as my ſelfe, and to do to all men, as I woulde they ſhoulde do vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the Queene and her miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters, to order my ſelfe lowly and reuerently to all my betters. To hurt no bodie by worde nor deede. To bee true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlaundering. To keepe my bodie in temperance, ſobernesſe, and chaſtitie. Not to couet nor deſire other mens goodes, but to learne and labour truely to get mine owne liuing, and to do my duetie in that ſtate of life, vnto the which it ſhal pleaſe God to call me.

Question.

My good childe knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lordes prayer.

Answere.

OUr father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them ỳ trespasse against vs. And leade vs not into temptation: but deliuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him as wee ought to do. And I pray vnto God, that hee will send vs all thinges that bee needefull, both for our soules and bodies, and that he wil be merciful vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defende vs in all daungers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and frō euerlasting death. And this I trust he will do of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can saye in their mother tongue the Articles of the fayth, the Lordes prayer, the ten cōmandements, & also can answere to such questiōs of

of this ſhort Catechiſme, as the biſhop (or ſuch as he ſhal appoint) ſhal by his diſcretion appoſe them in: then ſhal they be brought to the Biſhop by one that ſhall bee his Godfather, or Godmother, that euery childe may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation.

Our helpe is in the name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lord.

Anſwere.

Henceforth worlde without ende.

Miniſter.

Lord heare our prayer.

Anſwere.

And let our cric come vnto thee.

¶Let vs pray.

ALmightie & euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruants by water and the holy ghoſt, and haſt giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy ghoſt the comforter, and daily increaſe in them thy manifold giftes of grace, the ſpirite of wiſedome and vnderſtanding, the ſpirite of counſaile and ghoſtly ſtrength, the ſpirite of knowledge and true godlineſſe, and fulfill them (O Lorde) with the ſpirit of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying.

Defende, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, & dayly encreaſe in thy holy ſpirit more and more, vntill hee come vnto thy euerlaſting kingdome. Amen

Then ſhall the Biſhop ſay.

¶ Let vs pray.

ALmightie euerliuing God, which makeſt vs both to will, and to doo thoſe thinges that bee good & acceptable vnto thy maieſtie, wee make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of thy holy Apoſtles) we haue layde our handes, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towarde them: let thy fatherly hande, we beſeeche thee, euer be ouer them, let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obedience of thy woorde, that in the ende they may obteyne the euerlaſting life, through our Lorde Jeſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, worlde without ende. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God almightie, the father, the ſonne, and the holy Ghoſt, be vpon you, and remaine with you for euer.

The Curate of euerye pariſhe, or ſome other at his appoyntment, ſhall diligently vpon Sundayes and holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo manye children of his pariſh ſent vnto him, as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruantes, and prentiſes, (which haue

haue not learned their Catechiſme) to come to the Church at the time appointed, and obedientlye to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And when ſo euer the Biſhop ſhall giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then ſhall the Curate of euery pariſh, either bring or ſende in writing the names of al thoſe children of his pariſh, which can ſay the articles of theyr fayth, the Lordes prayer, and the ten Commaundements, and alſo how many of them can anſwere to the other queſtiõs conteyned in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The fourme of ſolemnization of Matrimonie.

Firſt, the banes muſt be asked three ſeueral Sundayes or holy dayes, in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that woulde be marryed, dwell in diuers pariſhes, the banes muſt bee asked in both pariſhes: and the Curate of the one pariſh ſhall not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe aſked, from the Curate of the other pariſh.

At the day appoynted for ſolemnization of Matrimonie, the perſons to be maried, ſhall come into the bodie of the Church, with their friendes and neighbours, and there the prieſt ſhall thus ſay.

DEarely beloued friendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holye matrimonie, which is an honourable estate, instituted of God in Paradice, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetely, aduisedlie, soberly, and in the feare of God, duly considering the causes for which Matrimonie was ordeyned. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly, it was ordeined for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might marrye, and keepe themselues vndefiled members of Christes bodie. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holye estate these two persons present come nowe to be ioyned. Therefore if any man can shewe any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for euer hold his peace.

And also speaking to the persons that shal be maried, he shall say.

I require

I Require and charge you (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shalbe disclosed) that if eyther of you do know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye wel assured, that so many as bee coupled together otherwayes then Gods woorde doeth allowe, are not ioyned together by God, neyther is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimonie, by Gods law or the lawes of this realme, and will be bounde, and sufficient sureties with him to the parties, or els put in a caution to the ful value of such charges as the persons to be married doe susteine, to proue his allegation: then the solemnization must bee deferred, vnto such time as the trueth be tried. If no impediment bee alledged, then shall the Curate say vnto the man.

N. wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her in sickenes and in health? And forsaking all other, keepe thee only vnto her, so long as you both shall liue?

The man shal answere.

I will.

Then shal the Priest say vnto the woman.

N. wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy, estate of Matrimonie? wilt thou obey him, and serue him, loue, honour, and keepe him in sickenes & in health, and forsaking all other, keepe thee:

thee onely vnto him, so long as you both shal liue?

The woman shal answere.

I will.

Then shal the Minister say.

Who giueth this woman to be married vnto this man?

And the Minister receiuing the woman at her father or friends handes, shal cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I. N. take thee N. to my wedded wife, to haue and to holde from this daye forwarde, for better, for worse, for richer, for poorer, in sickenes and in health, to loue and to cherish, til death vs depart, according to Gods holye ordinance: and thereto I plight thee my troth.

Then shal they loose their hands, and the woman taking againe the man by the right hande, shall saye.

I. N. take the N. to my wedded husband, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickncsse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest shall say.

With this ring I thee wed, with my bodie I thee worshippe, and with all my worldly goodes I thee endowe. In the name of the father, and of the sonne,

and

and of the holy ghoſt. Amen.

Then the man leauing the ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let vs pray.

O Eternall God, creator and preſeruer of al mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſende thy bleſſing vpon theſe thy ſeruants, this man and this woman, whome we bleſſe in thy name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may ſurely perfourme and kepe the vowe and couenant betwixt them made (whereof this ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, through Ieſus Chriſt our Lord. Amen.

Then ſhall the Prieſt ioyne their right handes together, and ſay.

Thoſe whome God hath ioyned together, let no man put aſunder.

Then ſhall the Miniſter ſpeake vnto the people.

Foraſmuch as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth eyther to other, and haue declared the ſame by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they bee man and wife together. In the name of the father, of the ſonne, and of the holy ghoſt. Amen.

And the Miniſter ſhall adde this bleſſing.

GOd the father, God the ſonne, God the holy ghoſt, bleſſe, preſerue, and kepe you, the Lorde mercifully with his fauour looke vpon you, and

ſo

so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

THen the Minister or Clarkes going to the Lordes table, shall say or sing this Psalme following.

Beati omnes. Psal.cxxviii.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitefull vine: vpon the walles of thy house.

Thy children like the Oliue braunches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: & peace vpon Israel.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or this Psalme.

Deus misereatur. Psal.67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our God shal giue vs his blessing.

God shal blesse vs: and all the ends of the world shall feare him.

Glory be to the father. &c.

As it was in the beginning. &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes table, the Priest standing at the table, and turning his face towarde them, shal say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our father which art in heauen, halowed be thy name. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaide.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Miniſter.

Be vnto them a towre of ſtrength.

Anſwere.

From the face of their enemie.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our crye come vnto thee.

Miniſter.

O God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruauntes, and ſowe the ſeede of eternall lyfe in their mindes, that whatſoeuer in thy holy worde they ſhall profitably learne, they may in deede fulfill the ſame. Looke, O Lorde, mercifully vpon them from heauen, and bleſſe thē. And as thou diddeſt ſend thy bleſſing vpon Abraham and Sara, to their great comfort: So vouchſafe to ſende thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alwaye being in ſafetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jeſus Chriſt our Lord. Amen.

This prayer next folowing, ſhalbe omitted, where the woman is paſt childe birth.

O Mercifull Lorde & heauenly father, by whoſe gratious gift mankinde is encreaſed: we beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitefull in procreation of children, and alſo liue together ſo long in godly loue and honeſty, that they may ſee their childrens children, vnto the thirde and fourth generation, vnto thy praiſe and honour, through Jeſus Chriſt our Lord, Amen.

O God,

O God, which by thy mightie power hast made all thinges of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting thē together, diddest teach ẏ it should neuer be lawful to put asunder those, whome thou by matrimonie haddest made one. O God, which hast consecrated the state of matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue him selfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy & godly matrones. O Lord, blesse them both, & graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that you may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shall begin the Communion. And after the Gospel, shalbe said a Sermon, wherein ordinarily (so oft as there is any mariage,) the office of man & wife shalbe declared,

declared, according to holy Scripture. Or if there be no Sermon, the minister shall reade this that followeth.

ALL ye which bee married, or which intende to take the holy estate of Matrimonie vpon you, heare what holy scripture doeth say as touching the duetie of husbands toward their wiues, & wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all married men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the woorde, that hee might make it vnto him selfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bounde to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for wee are members of his bodie, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Nevertheles, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 3. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Ye men loue your wiues, & be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth vnto all men

men that are maried, Ye husbandes, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the ductie of the husband towarde the wife. Nowe likewise ye wiues heare and learne your ductics towardes your husbands, euen as it is plainly set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submitt your selues vnto your owne husbandes, as vnto the Lord. For the husband is the wiues head, euen as Christ is the heade of the Church, and he is also the sauiour of the whole bodie. Ephes. 5.

Therefore as the Churche or congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbandes in all things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbandes, as it is conuenient in the Lord. Col. 3.

S. Peter also doth instruct you very godly, thus saying, Let wiues be subiect to their own husbãds, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not bee outwarde, with braided heare, and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the sight of 1. Pet. 3.

God. For after this maner (in the olde time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbandes: as Sara obeyed Abraham, calling him Lorde, whose daughters ye are made doing well, and not being dismaid with any feare.

The newe married persons, (the same day of their marriage) must receiue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shal say.

¶ Peace bee in this house, and to all that dwell in it.

When hee commeth into the sicke mans presence, hee shall say, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angrie with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Minister.

Sende him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lorde, a strong towre.

Answere.

From the face of his enemie.

Minister.

Lorde heare our prayers.

Answere.

And let our crye come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and releeue this thy seruaunt. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defende hym from the daunger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lorde, Amen.

HEare vs almightie and most mercifull God and sauiour, extende thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lorde, as thou diddest visite Peters wiues mother, and the Captaines seruaunt. So visite and restore to this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull lyfe ended, he may dwell with thee in lyfe euerlasting, Amen.

Then shall the Minister exhort the sicke person after this fourme, or other like.

DEarly beloued, know this, that almighty God is the Lord of life and death, and ouer al things to them perteining, as youth, strength, health, age, weakncs & sickncs. Wherefore, whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause so euer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your fayth may be founde in the day of the Lorde, laudable, glorious, and honourable, to the encrease of glorie and endlesse felicitie, or els it be sent vnto you to correct and amende in you whatsoeuer doeth offende the eyes of your heauenly father: knowe you certainly, that if you truely repent you of your sinncs, and beare your sickncs patiently, trusting in Gods mercie, for his deare sonne Iesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whome the Lorde loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euerye sonne which he receiueth. If yee endure chastisement, hee offreth him selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee be not vnder correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore seeyng that

that when our carnall fathers do correct vs, wee reuerently obey them: shall we not now much rather be obedient to our spiritual father, and so liue? And they for a fewe dayes do chastice vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holinesse. These woordes (good brother) are Gods woordes, and written in holy Scripture for our comfort and instruction, that we should patiently & with thankesgiuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gratious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by sufkering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioye, but first he suffred paine, he entred not into his glorie, before he was crucified: So truely our way to eternall ioye is, to sufker here with Christ, and our doore to enter into eternall life is, gladly to dye with Christ, that we may rise againe from death, and dwel with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this lyfe, there is a counte to bee giuen vnto the righteous Judge, of whome all must be iudged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hande, for Christes sake, and not be accused and condemned in that fearefull iudgement. There-

fore I shal shortly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the fayth, saying thus.

Doest thou beleeue in God the father almighty? &c. As it is in baptisme.

Then shall the Minister examine whether hee bee in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart al persōnes that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that hee make amendes to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his debtes, what he oweth, & what is owing vnto him, for discharging of his conscience, and quietnes of his executors. But men must be oft admonished that they set an order for their temporall goodes and landes, when they bee in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omitte to moue the sicke person (and that most earnestly) to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weightie matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners: which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to mee, I absolue thee from all thy

thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shall say the Collect folowing.

¶ Let vs praye.

O Most mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruaunt, who most earnestly desireth pardon and forgiuenesse. Renewe in him (most louing father) whatsoeuer hath bene decayed by the fraude and malice of the deuil, or by his owne carnall will and frailenes, preserue and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, allwage his payne, as shall bee seene to thee most expedient for him. And for as much as hee putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

IN thee, O Lorde, haue I put my trust, let me neuer bee put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine care vnto me, and saue me. In te domine speraui. Psal. 71.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shal alway bee of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may syng of thy glorye and honour all the daye long.

Cast mee not away in the time of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynst mee, and they that laye waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to delyuer him.

Goe not farre from mee, O God: my God, haste thee to helpe mee.

Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no ende thereof.

I will goe foorth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore I will tell of thy wonderous workes.

Forsake mee not, O GOD, in mine olde age, when

when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great thinges are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips wil be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse al the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Glory be to the father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, help vs we beseeche thee, O God.

Then shall the minister say.

The almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom al thinges in heauen, in earth, and vnder the earth do bowe and obey, be nowe and euermore thy defence, & make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom,

whome, and through whome thou mayeſt receyue health and ſaluation, but onely the name of our Lorde Jeſus Chriſt, Amen.

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſodaine perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may bee alwayes in a readineſſe to die, whenſoeuer it ſhall pleaſe almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their pariſhioners, to the oft receiuing (in the Church) of the holy Cõmunion of the bodie and blood of our Sauiour Chriſt: which (if they do) they ſhall haue no cauſe in their ſodaine viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon bee not able to come to the Churche, and yet is deſirous to receine the Communion in his houſe, thẽ he muſt giue knowledge ouernight, or els early in the morning, to the Curate, ſignifying alſo how manie be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, & a good nomber to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hande, and to graunt that he may take his ſickneſs patiently, and recouer his bodily

health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the bodie, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lorde, Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lorde loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth. Heb. 12.

The Goſpell.

VErily, verily I ſay vnto you, he that heareth my worde, & beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life. Iohn. 5.

At the time of the diſtribution of the holy Sacramẽt, the Prieſt ſhall firſt receiue the communion him ſelfe, and after miniſter vnto them that be appoynted to communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſicknes, or for want of warning in due time to the Curate, or for lack of companie to receiue with him, or by any other iuſt impediment, do not receiue the Sacrament of Chriſtes bodie and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites he hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he do not receyue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receyueth the holy

Communion

Communion all at one time, then the prieſt for more expedition, ſhall cut of the forme of the viſitation at the Pſalme, **In thee O Lord haue I put my truſt,** and go ſtreight to the Communion.

In the time of plague, ſweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for feare of the infection, vpon ſpecial requeſt of the diſeaſed, the miniſter may alonely communicate with him.

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſaye, or els the Prieſtes and Clarkes ſhall ſing, and ſo go either into the Church, or towards the graue.

Iohn.11. **I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in mee, ſhall not die for euer.**

Iob.19. **I know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhal be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.**

1.Tim.6. **WE brought nothing into this worlde, neyther maye we cary any thing out of this**

Iob.1. **worlde. The Lorde giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed bee the name of the Lorde.**

When they come to the graue, while the corps is made readie to be layde into the earth, the Prieſt ſhall ſay,

or

or the Prieſt and Clarkes ſhall ſing.

MAn that is borne of a woman hath but a ſhorte time to liue, and is full of miſerie. He commeth vp, and is cut downe like a flower, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life, we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lorde God moſt holy, O Lord moſt mightie, O holy and moſt mercifull Sauiour, delyuer vs not into the bitter paynes of eternall death. Thou knoweſt Lorde the ſecretes of our heartes, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lorde moſt holy, O God moſt mightie, O holy and mercifull Sauiour, thou moſt worthye iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee. Iob. 14.

Then while the earth ſhalbe caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOr as much as it hath pleaſed almighty GOD of his great mercie, to take vnto him ſelfe the ſoule of our deare brother here departed, wee therefore commit his body to the grounde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternal life, through our Lord Ieſus Chriſt, who ſhall change our vile bodie, that it may be like to his glorious bodie, accordyng to the mightie working, whereby he is able to ſubdue all thinges to himſelfe.

Then ſhalbe ſaide or ſung.

I Heard a voice from heauē, ſaying vnto me, Write, From henceforth bleſſed are the dead which die in the Lord. Euen ſo ſayeth the ſpirite, that they reſt from their labours.

Then

Then ſhall follow this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruites of them that ſlept. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all be made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the father, when he hath put downe all rule, and all authoritie & power. For he muſt raigne till he haue put all his enemies vnder his feete. The laſt enemie that ſhall be deſtroyed, is death. For he hath put all things vnder his feete. But when hee ſayeth, All things are put vnder him: it is manifeſt that he is excepted which did put all things vnder him. When all thinges are ſubdued vnto him, then ſhall the ſonne alſo himſelfe bee ſubiect vnto him that put all thinges vnder him, that God may be all in all. Els what do they which are baptized ouer the dead, if the dead riſe not at all? Why are they then baptized ouer them? yea, and why ſtande wee alway then in ieopardie? By our reioycing which I haue in Chriſt Jeſu our Lorde, I dye dayly. That I haue fought with beaſtes at Epheſus after the maner of men, what aduantageth it mee, if the dead ryſe not agayne? Let vs eate and drinke, for to morrowe we ſhall die. Be not ye deceyued, euill woordes corrupt good maners. Awake truly out of ſleepe, and ſinne not. For ſome haue not the knowledge of God, I ſpeake this to your ſhame. But ſome man will ſaye, Howe ariſe the dead? With what bodie ſhall they come? Thou foole, that

that which thou ſoweſt, is not quickened except it die. And what ſoweſt thou? Thou ſoweſt not that bodie that ſhall be, but bare corne, as of wheate or ſome other: but God giueth it a bodie at his pleaſure, to euery ſeede his owne bodie. All fleſh is not one maner of fleſh: but there is one maner of fleſh of men, another maner of fleſh of beaſtes, another of fiſhes, another of byrdes. There are alſo celeſtiall bodies, and there are bodies terreſtrial. But the glorie of the celeſtiall is one, and the glorie of the terreſtriall is another. There is one maner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the reſurrection of the dead. It is ſowne in corruption, it riſeth againe in incorruption. It is ſowne in diſhonour, it riſeth againe in honour. It is ſowne in weakeneſſe, it riſeth againe in power. It is ſowne a naturall bodie, it riſeth againe a ſpirituall bodie. There is a naturall bodie, and there is a ſpirituall bodie: as it is alſo written, The firſt man Adam was made a liuing ſoule, and the laſt Adam was made a quickening ſpirit. Howbeit, that is not firſt which is ſpiritual, but that which is naturall, and then that which is ſpirituall. The firſt man is of the earth, earthy. The ſecond man is the Lorde from heauen, heauenly. As is the earthy, ſuch are they that be earthie. And as is the heauenly, ſuch are they that are heauenly. And as we haue borne the image of the earthie, ſo ſhall we beare the image of the heauenly. This ſay I brethren, that fleſhe and blood can not inherite the kingdome of God, neither doth corruption inherite incorruption. Beholde, I ſhewe you a myſterie, we ſhal not al ſleepe: but

but we shall all be changed and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shal blowe, and the dead shall rise incorruptible, and we shall bee changed: For this corruptible, must put on incorruption, and this mortall, must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swalowed vp into victorie: Death, where is thy sting? Hel, where is thy victorie? The sting of death is sinne, & the strēgth of sinne is the law. But thanks be vnto God, which hath giuē vs victory through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, for as much as ye knowe how that your labour is not in vaine in the Lorde.

The lesson ended, the Priest shal say.

Lorde haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whome do liue the spirits of them that depart hence in the Lorde, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: Wee giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull worlde, beseeching thee, that it may please thee of thy gracious goodnes,

goodneſſe, ſhortely to accompliſh the number of thine elect, and to haſten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect conſummation and bleſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

O Mercifull God, the father of our Lorde Jeſus Chriſt, who is the reſurrection & the life, in whom whoſoeuer beleeueth, ſhall liue, though hee die, and whoſoeuer liueth and beleeueth in him, ſhal not die eternally, who alſo taught vs (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleepe in him: Wee meekely beſeeche thee (O father) to raiſe vs from the death of ſinne, vnto the life of righteouſneſſe, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doeth, and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued ſonne ſhal then pronounce to al that loue and feare thee, ſaying, Come ye bleſſed children of my father, receiue the kingdome prepared for you from the beginning of the worlde. Graunt this, we beſeech thee, O mercifull father, thorowe Jeſus Chriſt our mediatour and redeemer. Amen.

The thankeſgiuing of women after childe byrth, commonly called the Churching of women.

The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, & the Prieſt ſtanding

ding by her, ſhall ſay theſe wordes, or ſuch like, as the caſe ſhall require.

FOrasmuch as it hath pleaſed almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great daunger of childe byrth: ye ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

Pſal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not ſuffer thy foote to be moued: and he that keepeth thee will not ſleepe.

Beholde, hee that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lord him ſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the ſunne ſhall not burne thee by day: nor the moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen he that ſhall keepe thy ſoule.

The Lorde ſhall preſerue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Prieſt.

O Lord

O Lord saue this woman thy seruant.

Answere.

which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our crye come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God which hast deliuered this woman thy seruant from the great paine & peryll of childe byrth: graunt we beseech thee, most mercifull father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuerse times in the yere.

After Morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Letanie shall be said, after the accustomed maner: Which ended, the Priest shall goe into the pulpit, and say thus.

BRethren, in the primatiue Churche there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, and punished in this worlde, that their soules might bee saued in the day of the Lorde: and that other admonished by their example, myght be the more afrayde to offende.

In the steade whereof, vntill the sayde discipline may be restored agayne, (which thing is much to be wished) it is thought good, that at this tyme (in your presence) should be read the generall sentences of Gods cursing agaynst impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye shoulde answere to euerie sentence, Amen: to the intent that you, being admonished of the great indignation of God agaynst sinners, may the rather bee called to earnest and true repentaunce, and may walke more warely in these dangerous dayes, fleeyng from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place to worship it.

And the People shal answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Miniſter.

Curſed is hee that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is he ỹ putteth his truſt in man, & taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours, and adulterers, and the couetous perſons, the worſhippers of images, ſlaunderers, drunkardes, & extortioners.

Anſwere.

Amen.

Miniſter.

Pſal.119. NOwe ſeeyng that all they be accurſed (as the Prophete Dauid beareth witneſſe) which *do erre and go aſtray from the commandementes of God, let vs (remembring the dreadfull iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our Lorde God, with all contrition and meekenes of heart, bewayling and lamenting our ſinnefull life, knowledging and confeſſing our offences, and ſeeking to bring foorth woorthye fruites of penance.

Matth.3. *For nowe is the Axe put vnto the roote of the trees, ſo that euery tree which bringeth not foorth good fruite, is hewen downe, and caſt into the fyre.

Heb.10. *It is a fearefull thing to fall into the handes of the liuing God: he ſhall powre downe raine vpon

Pſal.10. the ſinners, *ſnares, fire, and brimſtone, ſtorme and tempeſt, this ſhalbe their portion to drinke. For loe,

Eſai.26. *the Lorde is commen out of his place, to viſite the wickedneſſe of ſuch as dwell vpon the earth. But

Mal.3. *who may abide the day of his comming? who

Matth.3. ſhall be able to endure when he appeareth? *His fan is in his hande, and he will purge his floore, and gather his wheate into the barne, but he will burne

1.Theſ.5. the chaffe with vnquenchable fire. *The day of the Lorde commeth as a theefe in the night: and when men ſhall ſay peace, and all thinges are ſafe, then ſhal ſodaine deſtruction come vpon them, as ſorowe commeth vpon a woman trauayling with childe, and

they

they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnes of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentaunce. Rom. 2.

* Then shall they call vpon mee (sayeth the Lorde) but I will not heare, they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsaile, and despised my correction. Then shall it be too late to knocke, when the doore shalbe shut, and to late to crie for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be sayd vnto them, * Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels. Prou. 1. Mat. 25.

* Therefore brethren, take wee heede betyme, while the daye of saluation lasteth, for the nyght commeth, when none can worke: but * let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that wee be not * cast into the vtter darkenesse, where is weeping & gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endelesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole minde & true heart) we return vnto him. * For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll. 2. Cor. 6. Iohn. 9. Mat. 25. Esai. 1.

* Turne you cleane (sayeth the Lorde) from all your wickednes, and your sinne shall not be your Ezech. 28

destruction.

Cast away from you all your vngodlinesse that ye haue done, make you newe heartes, and a newe spirite. Wherefore will ye die, O ye house of Israel, seeyng that I haue no pleasure in the death of him that dyeth, sayeth the Lord God: Turne you then, & ye shall liue.

1. Iohn. 2. *Although we haue sinned, yet haue we an aduocate with the father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

Esai. 53. *For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receyuer of all true penitent sinners, assuring our selues that he is readie to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth

Mat. 11. walke in his wayes, * if wee will take his easie yoke and light burden vpon vs, to followe him in lowlinesse, patience, and charitie, and be ordered by the gouernance of his holy spirite, seeking alwayes his glorie, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the lawe, and from the extreeme malediction which shall light vpon them that shalbe set on the left hande, and he will set vs on his right

Mat. 25. * hande, and giue vs the blessed benediction of his father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen.

Then shal they all kneele vpon their knees: and the Priest and Clarkes kneeling (where they are accustomed to say the Letany) shal say this Psalm, Miserere mei deus.

Haue

HAue mercie vpon mee, O God, after thy great goodnes: according to the multitude of thy mercies doe away mine offences. Miserere mei, Psal. 51

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renewe a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirite.

Then shall I teache thy waies vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bloodgiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall

ſhall ſhewe thy prayſe.

For thou deſireſt no ſacrifice, els woulde I giue it thee: but thou delighteſt not in burnt offring.

The ſacrifice of God is a troubled ſpirite: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

O be fauourable & gratious vnto Sion: buylde thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer young bullockes vpon thine altar.

Glory be to the father. &c.

As it was in the beginning. &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruantes.

Anſwere.

Which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs O God our ſauiour.

Anſwere.

And for the glorie of thy names ſake deliuer vs, be mercifull vnto vs ſinners for thy names ſake.

Miniſter.

Miniſter.

O Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

℣ Let vs pray.

O Lorde wee beſeech thee mercifully heare our prayers, and ſpare all thoſe which confeſſe their ſinnes to thee, that they (whoſe conſciences by ſinne are accuſed) by thy mercifull pardon may be abſolued, thorowe Chriſt our Lord. Amen.

O Moſt mightie God and mercifull Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhoulde rather turne from ſinne, and be ſaued: mercifully forgiue vs our treſpaſſes, receiue & comfort vs, which be grieued and wearyed with the burden of our ſinne. Thy propertie is to haue mercie, to thee onely it apperteineth to forgiue ſinnes. Spare vs therfore, good Lorde, ſpare thy people whom thou haſt redeemed: enter not into iudgement with thy ſeruants, which bee vile earth, and miſerable ſinners: but ſo turne thine yre frō vs, which meekely knowledge our vilenes, & truely repent vs of our faultes: ſo make haſte to help vs in this world, that we may euer liue with thee in the worlde to come, through Jeſus Chriſt our Lord, Amen.

Then ſhall the people ſay this that foloweth, after the Miniſter.

TUrne thou vs, O good Lorde, and ſo ſhall wee be turned: be fauourable, O Lorde, be fauourable to thy people, which turne to thee in weeping, faſting, and praying: for thou art a mercifull

cifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punish-ment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare them, & let not thine he-ritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknow-ledge my selfe bound to keepe thy holy commã-dements, but yet vnable to perfourme them, & to be accepted for iust, without the righteousnes of Iesu Christ thy onely sonne, who hath perfectly ful-filled the law, to iustifie all thẽ that belecue & trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doyng of good workes, which thou cõ-mandest in holy scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy word feruently, to search the scriptures diligently, to reade them humbly, to vn-derstand them truely, to liue after them effectually. Order my life so, O Lorde, that it be alway accepta-ble vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so con-trary to my desires. Teache me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersitie of opinions and iudge-ments in the worlde, that I neuer swarue from thy trueth taught in holy scripture. In prosperitie, O Lord,

Lord, saue me, that I ware not proud. In aduersity help me, ỳ I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, & trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseeche thee to worke true repentance in my heart, that I may be sorie without desperation, trust in thy mercy without presumptiõ, that I may amend my life, & become truely religious without hypocrisie, lowly in heart without fayning, faithfull & trustie without deceit, mery without lightnes, sad without mistruste, sober without slouthfulnesse, content with mine owne without couetousnes, to tell my neighbour his faultes charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfaynedly, to receiue al lawes and common ordinances (which disagreeth not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slaunder my neighbour secretly, & to abhorre all vice, louing all goodnes earnestly. O Lord graunt me thus to do, for the glory of thy holy name. Amen.

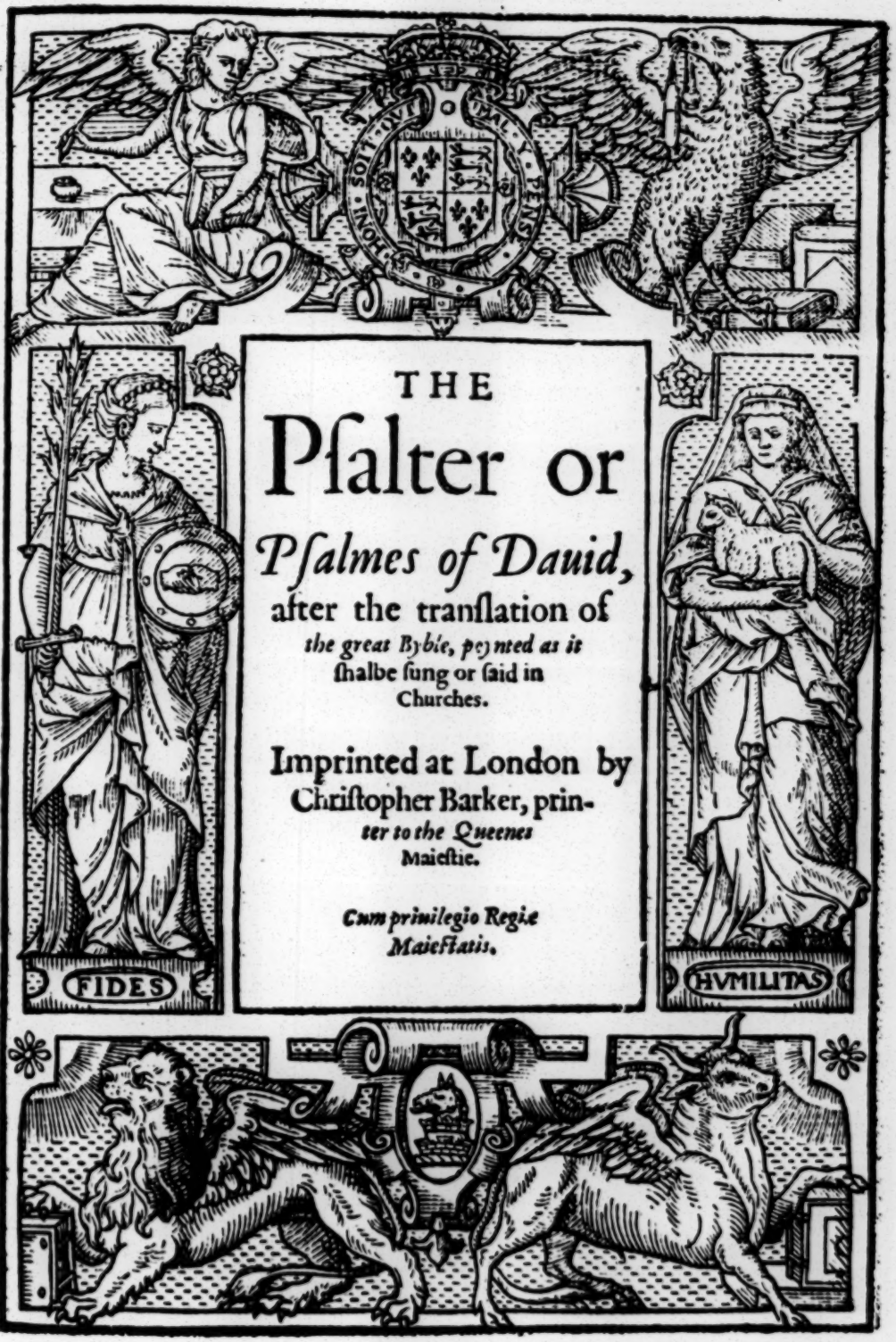
A prayer necessarie to be saide at all times.

O Bountiful Jesu, O sweet Sauiour, O Christ the sonne of God, haue pitie vpon mee, mercifully heare me, & despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neyther with golde, nor siluer, but with thy most precious body once offred vpon the crosse, & thine owne blood shedde once for all for my raunsome. Therefore cast me not away, whom thou by thy great wisdom hast made, despise me not, whome thou hast redeemed with

with such a precious treasure, nor let my wickednesse destroy that which thy goodnesse hath buylded. Now whiles I liue, O Iesu, haue mercy on me, for if I die out of thy fauour, it will be to late afterward to call for thy mercie, whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obteine thy fauour, and die therein. I reknowledge, that if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the father, to appease his wrath, and to bring all sinners (truely repenting and amending their euill life) into his fauour againe. Accept me, O Lord, among the nomber of them that shalbe saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisdome, inspire my heart with faith, hope, and charitie, giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannes, to doo good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterwarde may obteine euerlasting life, through thy mercie, and the merites of thy passion. Amen.

FINIS.

The



THE Pſalter or *Pſalmes of Dauid,* after the tranſlation of *the great Bybie, peynted as it* ſhalbe ſung or ſaid in Churches.

Imprinted at London by Chriſtopher Barker, prin-*ter to the Queenes* Maieſtie.

Cum primilegio Regiæ Maieſtatis.

The Pſalmes of *Dauid.*

Beatus vir qui non abiit. Pſalm. i.

BLeſſed is the man that hath not walked in the counſaile of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornefull. Morning prayer.

2 But his delight is in the lawe of the Lorde: and in his lawe will he exercile himſelf day and night.

3 And he ſhalbe like a tree plãted by the water ſide: that will bring forth his fruite in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhal not be able to ſtande in the iudgement: neyther the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the ryghteous: and the way of the vngodly ſhall periſhe.

Quare fremuerunt. Pſal. 2.

WHy doe ỳ heathen ſo furiouſly rage together: & why do the people imagine a vaine thing?

2 The kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Lord, and againſt his anoynted.

3 Let vs breake their bonds a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shal he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hyll of Sion.

7 I will preache the law, whereof the Lord hath sayd vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rodde of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: and he heard me out of his holy hyll.

5 I laide me downe and slept, and rose vp againe: for the Lord susteyned me.

6 I will not be afraide for ten thousandes of people: that haue set themselues against me round about.

7 Up Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnes: for thou hast set me at libertie whē I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye sonnes of men, howe long wil ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stande in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnes: and put your trust in the Lord.

6 There be many that saye: who will shewe vs any good?

7 Lorde lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle encreased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lorde: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shal not stande in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: & in thy feare will I worship toward thy holy temple.

8 Leade me O Lord, in thy rightcousnes, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulnesse in his mouth: their inward partes are very wickednes.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroye thou them, O God, let them perishe through their owne imaginations: cast thē out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.

13 For thou Lorde wilt giue thy blessing vnto the righteous: & with thy fauourable kindnes wilt thou defend him, as with a shield.

Domine

Domine ne in furore. Psal. 6.

O Lord rebuke me not in thine indignation: neyther chasten mee in thy displeasure. Euening prayer.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lorde howe long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: & worne away because of all mine enemies.

8 Away from me al ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame sodainly.

Domine deus meus. Psal. 7.

O Lorde my God, in thee haue I put my trust: saue mee from all them that persecute mee, and deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemies persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignatiõ of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe agayne.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnes, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reynes.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the instrumentes of death: he ordeyneth his arrowes against the persecutours.

15 Beholde, he trauaileth with mischiefe: he hath conceiued sorowe, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen him selfe into the destructiõ that he made for other.

17 For his trauaile shal come vpon his owne head: and his wickednes shal fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will prayse the name of the Lord the most high.

Domine

Domine dominus. Pſal. 8.

O Lord our gouernour, how excellēt is thy name in all the worlde: thou that haſt ſet thy glory aboue the heauens.

2 Out of the mouth of very babes & ſucklings haſt thou ordeined ſtrēgth, becauſe of thine enemies: that thou mighteſt ſtill the enemie and the auenger.

3 For I wil conſider the heauens, euen the works of thy fingers: the Moone and the Starres which thou haſt ordeined.

4 What is man that thou art mindful of him: and the ſonne of man that thou viſiteſt him?

5 Thou madeſt him lower then the angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominiō of the works of thy handes: and thou haſt put all things in ſubiection vnder his feete.

7 All ſheepe and oxen: yea, and the beaſtes of the fielde.

8 The foules of the ayre, and the fiſhes of the ſea: & whatſoeuer walketh through the paths of the ſeas.

9 O Lorde our gouernour: howe excellent is thy name in all the worlde?

Confitebor tibi. Pſal. 9.

I Wil giue thankes vnto thee, O Lorde, with my whole heart: I will ſpeake of all thy marueilous workes. Morning prayer.

2 I will be glad and reioyce in thee: yea, my ſongs wil I make of thy name, O thou moſt higheſt.

3 While mine enemies are driuen backe: they ſhal fall and periſh at thy preſence.

4 For thou haſt mainteined my right, & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnes: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lorde, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shalbe turned into hel: and all the people that forget God.

18 For the poore shall not alway be forgotten: the

pacient abyding of the meeke shal not perish for euer.

19 Up Lord, and let not mã haue the vpper hand: let the Heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the Heathen may knowe them selues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre of (O Lord:) & hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: & speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proude, that he careth not for God: neither is God in all his thoughtes.

5 His waies are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defyeth he all his enemies.

6 For he hath said in his heart, tushe, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against ỹ poore.

9 For he lyeth wayting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hands of his captaines.

12 He hath said in his heart, tush, God hath forgotten:

ten: he hydeth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou maist take ỹ matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of ỹ vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lorde is king for euer and euer: and the heathen are perished out of the lande.

19 Lord, thou hast heard ỹ desire of the poore: thou preparest their heart, & thine eare harkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lorde put I my trust: howe saye ye then to my soule, that shee should flee as a byrde vnto the hyll?

2 For lo, the vngodly bende their bowe, and make readie their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seate is in heauen.

5 His eyes consider the poore: and his eye lidde tryeth the children of men.

6 The

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednes doth his soule abhorre.

7 Upon the vngodly he shal raine snares, fire, and brimstone, storme, and tempest: this shall be their portion to drinke.

8 For the righteous Lorde loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

HElpe me Lord, for there is not one godly man left: for the faithful are minished from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neyghbour: they do but flatter with their lippes, and dissemble with their double heart.

3 The Lord shal roote out all deceitful lippes: and the tongue that speaketh proud things.

4 Which haue sayd, with our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lord:) and wil helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lorde) for euer: how long wilt thou hide thy face from me?

2 How long shal I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumphe ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will prayse the name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand and seeke after God.

4 But they are all gone out of the waye, they are altogether become abominable: there is none ỹ doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceyued: the poyson of Aspes is vnder their lippes.

6 Their mouth is ful of cursing & bitternesse: their feete are swift to shed blood.

7 Destructiõ & vnhappinesse is in their wayes, & ỹ way of peace haue they not knowẽ: there is no feare

of

of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsayle of the poore: because he putteth his trust in the Lorde.

11 Who shall giue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shall Iacob reioyce, & Israel shalbe glad.

Domine quis habitabit. Psal. 15.

LOrd who shal dwel in thy tabernacle: or who shall rest vpon thy holy hyl? Morning prayer.

2 Euen he that leadeth an vncorrupt lyfe: and doth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceyte in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

4 He that setteth not by hym selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.

5 He that sweareth vnto his neighbour, and disappoynteth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doth these things: shal neuer fall.

Conserua me. Psal. 16.

PReserue me O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lorde: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saintes that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shal haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mentiō of their names within my lips.

6 The Lord him self is the portion of mine inheritance, and of my cup: thou shalt mainteyne my lot.

7 The lot is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

8 I wil thanke the Lord for giuing me warning: my reynes also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is ỹ fulnesse of ioye: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, cōsider my complaint: and hearken vnto my praier, that goeth not out of fayned lippes.

2 Let my sentence come forth from thy presence: and let thine eies looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shal not offende.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O holde thou vp my goings in thy paths: that my footesteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hande.

8 Keepe me as the apple of an eye: hyde me vnder the shadowe of thy wings.

9 From the vngodly that trouble mee: myne enemies compasse me rounde about, to take away my soule.

10 They are inclosed in their owne fatte: and their mouth speaketh proude things.

11 They lye wayting in our way on euery side: turning their eyes downe to the grounde.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sworde of thine.

14 From the men of thy hand, O Lorde, from the men I saye, and from the euill worlde: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam

Diligam te. Psal. 18.

Euening prayer.

I Will loue thee (O Lorde) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I wil trust, my buckler, the horne also of my saluation, and my refuge.

2 I wil cal vpon the Lord, which is worthy to be praysed: so shal I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraide.

4 The paynes of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complayne vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shal come before him, it shal enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fyre out of his mouth, so that coles were kindled at it.

9 He bowed the heauens also and came downe: & it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the winges of the winde.

11 Hee made darkenesse his secret place: his Pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightnes of his presence his cloudes remoued: hailestones and coles of fyre.

13 The Lord also thundred out of heauen, and the highest

highest gaue his thunder: hayleſtones and coles of fyre.

14 He ſent out his arrowes, and ſcattered them: he caſt forth lightenings and deſtroyed them.

15 The ſprings of waters were ſeene, & the fundations of the round worlde were diſcouered at thy chyding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhal ſend downe from the high to fetch me: and ſhall take me out of many waters.

17 He ſhal deliuer me from my ſtrongeſt enemie, & frō thē which hate me: for they are to mightie for me.

18 They preuēted me in ỳ day of my trouble: but the Lord was my vpholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, euen becauſe he had a fauour vnto me.

20 The Lord ſhall rewarde me after my righteous dealing: according to the cleanneſſe of my hands ſhal he recompence me.

21 Becauſe I haue kept the wayes of the Lord: & haue not forſaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and wil not caſt out his commaundements from me.

23 I was alſo vncorrupt before him: & eſchewed mine owne wickednеſſe.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according vnto the cleannes of my handes in his eye ſight.

25 With the holy, thou ſhalt be holy: and with a perfect man, thou ſhalt be perfect.

26 With the cleane, thou ſhalt be cleane: and with the froward, thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in ad-

uerſitie: and ſhalt bring downe the high lookes of the proude.

28 Thou alſo ſhalt light my candle: the Lord my God ſhal make my darkeneſſe to be light.

29 For in thee I ſhal diſcomfite an hoſte of men: and with the helpe of my God I ſhall leape ouer the wall.

30 The way of God is an vndefiled waye: the worde of the Lord alſo is tryed in the fyre, he is the defender of all them that put their truſt in him.

31 For who is God but the Lorde: or who hath any ſtrength except our God?

32 It is God that girdeth me with ſtrength of warre: and maketh my way perfect.

33 He maketh my feete like hartes feete: and ſetteth me vp on high.

34 He teacheth my hands to fight: & mine armes ſhal breake euen a bowe of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hand alſo ſhall holde me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome ynough vnder me for to go: that my footeſteppes ſhall not ſlide.

37 I wil folowe vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.

38 I wil ſmite them, that they ſhal not be able to ſtand: but fall vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder me.

40 Thou haſt made myne enemies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

41 They

41 They shal crye, but there shal be none to helpe them: yea euen vnto the Lorde shall they crie, but he shall not heare them.

42 I will beate them as small as the dust before the winde: I wyll cast them out as the claye in the streetes.

43 Thou shalt deliuer me from the strivinges of the people: & thou shalt make me ẏ head of the heathē.

44 A people whome I haue not knowen: shall serue me.

45 Assone as they heare of me, they shal obey me: but the strange children shall dissemble with me.

46 The strange children shall fayle: and bee afraid out of their prisons.

47 The Lorde lyueth, and blessed be my strong helper: and prayed be the God of my saluation.

48 Euen the God which seeth that I be auēged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and syng prayses vnto thy name.

51 Great prosperitie giueth he vnto his king: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psal. 19.

THe heauēs declare ẏ glory of God: & the firmament sheweth his handie worke. Morning prayer.

2 One daye telleth another: and one night certifieth another.

3 There is neither speach nor lāguage: but their voyces are heard among them.

4 Their ſound is gone out into all lands: & their wordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his courſe.

6 It goeth forth from the vttermoſt parte of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The law of the Lord is an vndefiled law, conuerting the ſoule: the teſtimonie of the Lord is ſure, & giueth wiſdome vnto the ſymple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, & giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be deſired are they then gold, yea, then much fine gold: ſweeter alſo then hony, and the hony combe.

11 Moreouer, by them is thy ſeruant taught: and in keeping of them there is great rewarde.

12 Who can tell howe oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſeruant alſo frō preſumpteous ſinnes, leſt they get the dominion ouer me: ſo ſhall I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, & the meditation of my hart: be alway acceptable in thy ſyght.

15 O Lord: my ſtrength, and my redeemer.

Exaudiat te dominus. Pſal. 20.

THe Lord heare thee in the day of trouble: ỹ name of the God of Jacob defend thee.

2 Send

2 Send thee helpe from the Sanctuarie: and ſtrength thee out of Sion.

3 Remember all thy offeringes: & accept thy burnt ſacrifice.

4 Graunt thee thy heartes deſire: and fulfill all thy minde.

5 We wil reioyce in thy ſaluation, and triumph in the name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholeſome ſtrength of his right hand.

7 Some put their truſt in Charets, and ſome in Horſes: but we will remember the name of the Lord our God.

8 They are brought downe and fallen: but we are riſen, and ſtand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Pſal. 21.

THe king ſhall reioyce in thy ſtrength, O Lorde: exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his hearts deſyre: and haſt not denied him the requeſt of his lippes.

3 For thou ſhalt preuent him with the bleſſings of goodnes: and ſhalt ſet a crowne of pure golde vpon his head.

4 He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

7 And why? becauſe the King putteth his truſt

in the Lord: and in the mercy of the most highest, hee shal not miscary.

8 All thine enemies shall feele thy hand: thy right hand shal finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lorde shal destroy them in his displeasure, and the fyre shall consume them.

10 Their fruit shalt thou roote out of the earth: & their seede from among the children of men.

11 For they intēded mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: & the stringes of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God my God, (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holye: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

8 He trusted in God, that he woulde deliuer hym: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro me, for trouble is harde at hand: and there is none to helpe me.

12 Many oxen are come about me: fat Bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and al my bones are out of ioynt: my heart also in the middest of my body is euen like melting ware.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

17 They pearsed my handes, and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lyons mouth: thou hast heard mee also from among the hornes of the Unicornes.

22 I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all yee seede of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation: my vowes wil I perfourme in the sight of them that feare him.

26 The poore shall eat and be satisfied: they that seeke after the Lorde, shall praise him, your heart shal liue for euer.

27 All the endes of the world shall remember thē selues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lordes: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go down into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shalbe counted vnto the Lorde for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shalbe borne, whom the Lorde hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede mee in a greene pasture: and leade me forth beside the waters of comfort.

3 He

3 He shall conuert my soule: and bring mee foorth in the paths of righteousnes for his names sake.

4 Yea though I walke thorow the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee agaynst them that trouble mee: thou hast anointed my head with oyle, and my cup shalbe full.

6 But thy louing kindnesse and mercie shall followe me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Plal. 24.

THe earth is the Lords, and al that therein is: the cõpasse of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpõ the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lorde: or who shall rise vp in his holy place?

4 Euen he that hath cleane handes, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnes from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heades, O ye gates, & be ye lift vp yee euerlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lord strong and mightie, euen the Lorde mightie in battaile.

9 Lift vp your heads, O ye gates, and be yee lift vp ye euerlasting doores: and the king of glorie shall come in.

10 Who

10 Who is the King of glory: euen the Lorde of hostes, he is the King of glory.

Ad te domine. Psal. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shalbe put to confusion.

3 Shewe me thy wayes, O Lorde: and teach me thy paths.

4 Leade mee forth in thy trueth, and learne me: for thou art the God of my saluatiō, in thee hath bene my hope all the day long.

5 Cal to remēbrance, O Lord, thy tēder mercies: and thy louing kindnes which hath bene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thynke thou vpon me (O Lord) for thy goodnes.

7 Gracious and righteous is the Lorde: therfore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: & such as be gentle, thē shal he learne his way.

9 All the paths of the Lorde are mercy & trueth: vnto such as keepe his couenant & his testimonies.

10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teache in the way that he shall choose.

12 His soule shal dwel at ease: and his seede shall inherite the lande.

13 The secrete of the Lorde is among them that feare him: and he will shew them his couenant.

14 Mine

14 Mine eyes are euer looking vnto the Lorde: for he shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnes and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of al his troubles.

Iudica me domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lorde, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I wil walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my handes in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life

life with the blood thirstie.

10 In whose hands is wickednes: and their right handes are ful of giftes.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whome then shall I feare: the Lord is the strength of my life, of whome then shal I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were layd against me, yet shall not my heart be afraid: & though there rose vp warre against me, yet wil I put my trust in him.

4 One thing haue I desired of ỹ Lorde, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the fayre beautie of the Lord, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore wil I offer in his dwelling an oblation with great gladnesse: I will sing & speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord wil I seeke.

10 O hide

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lorde taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risē vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lordes leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lorde.

Ad te domine. Psal. 28.

VNto thee wil I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my hands toward the mercy seat of thy holy temple.

3 O plucke me not awaye (neyther destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischicfe in their heartes.

4 Rewarde them according to their deedes: & according to the wickednes of their owne inuentions.

5 Recompence them after the woorke of their handes: pay them that they haue deserued.

6 For they regarde not in their minde the woorkes

of

of the Lorde, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioye, and in my song will I prayse him.

9 The Lorde is my strength: and he is the wholsome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bryng yong rammes vnto the Lorde: ascribe vnto the Lorde worship and strength.

2 Giue the Lorde the honour due vnto his name: worship the Lorde with holy worship.

3 It is the Lorde that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

5 The voyce of the Lord breaketh ỹ Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne.

7 The voyce of the Lorde diuideth the flames of fire, the voyce of the Lorde shaketh the wildernes: yea, the Lorde shaketh the wildernes of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord

Lord remaineth a king for euer.

10 The Lorde shal giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumphe ouer me. Morning prayer.

2 O Lorde my God, I cry vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye saintes of his:) and giue thankes to him for a remembrance of his holines.

5 For his wrath endureth but the twinckling of an eye, & in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I saide, I shall neuer be remoued: thou Lorde of thy goodnesse hadst made my hil so strong.

7 Thou didest turne thy face (fro me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I go downe to the pit?

10 Shall the dust giue thankes vnto thee: or shal it declare thy trueth?

11 Heare, O Lorde, and haue mercy vpon mee: Lorde be thou my helper.

12 Thou hast turned my heauines into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 Therefore

13 Therefore ſhall euery good man ſyng of thy praiſe without ceaſing: O my God, I wil giue thãks vnto thee for euer.

In te domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put thy truſt: let me neuer be put to confuſion, deliuer me in thy righteouſnes.

2 Bowe downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, & the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtell: be thou alſo my guyde, and leade mee for thy names ſake.

5 Drawe me out of the net that they haue layed priuily for me: for thou art my ſtrength.

6 Into thy handes I commende my ſpirite: for thou haſt redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of ſuperſtitious vanities: and my truſt hath bene in the Lorde.

8 I wil be glad, & reioyce in thy mercye: for thou haſt conſidered my trouble, & haſt knowen my ſoule in aduerſities.

9 Thou haſt not ſhut me vp into the hand of the enemie: but haſt ſet my feete in a large roome.

10 Haue mercye vpon me, O Lorde, for I am in trouble: and mine eye is cõſumed for very heauines, yea, my ſoule and my body.

11 For my life is waren olde with heauines: and my yeeres with mourning.

12 My ſtrength faileth mee, becauſe of mine iniquitie: and my bones are conſumed.

13 I became a repꝛoofe among all mine enemies, but ſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that

did

did see me without, conueied them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my lyfe.

16 But my hope hath bin in thee, O Lord: I haue said, thou art my God.

17 My time is in thy hand, deliuer me from ẏ hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy cõtenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lippes be put to silence: which cruelly, disdaincfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast layd vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euẽ before the sonnes of men?

22 Thou shalt hide thẽ priuily by thine owne presence, from the prouoking of all men: thou shalt keepe thẽ secretly in thy tabernacle from ẏ strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindenes in a strong citie.

24 And when I made haste I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord al ye his saintes: for the Lord preserueth them that are faithful, and plenteously re-

wardeth the proude doer.

27 Be strong, and he shal stablish your heart: al ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lord imputeth no sinne: and in whose spirite there is no guile.

3 For while I held my tongue: my bones cõsumed away through my dayly complayning.

4 For thy hande is heauie vpon me day & night: and my moisture is like the drouth in sommer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I wil confesse my sinnes vnto the Lord: and so thou forgauest the wickednes of my sinne.

7 For this shall euery one that is godly make his praier vnto thee in a time whē ỹ maiest be found: but in ỹ great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I wil enforme thee, and teache thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse & mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, least they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercie embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in ỹ Lord: and be ioyfull all ye that are true of heart.

Exultate

Exultate iusti. Psalm. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankfull.

2 Prayse the Lord with Harpe: sing Psalmes vnto him with the Lute & instrument of ten strings.

3 Sing vnto the Lord a newe song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faithfull.

5 He loueth righteousnes and iudgemēt: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were ỹ heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stoode fast.

10 The Lorde bringeth the counsayle of the Heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsayles of Princes.

11 The counsaile of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lorde looked downe from heauen, and beholde all the children of men: from the habitation of his dwelling he considereth al them that dwell in the earth.

14 He fashioneth all the heartes of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a mã: neither shal he deliuer any mã by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to fede them in the time of dearth.

19 Our soule hath paciently taryed for the Lord: for he is our helpe, and our shielde.

20 For our heart shall reioyce in him: because wee haue hoped in his holy name.

21 Let thy merciful kindnes (O Lord) be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The angel of the Lord taryeth round about thē that feare him: and deliuereth them.

8 O taste and see how gratious the Lord is: blessed

ſed is the man that truſteth in him.

9 O feare the Lord ye that be his ſaintes: for they that feare him, lacke nothing.

10 The lions do lacke, and ſuffer hunger: but they which ſeeke the Lorde, ſhall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I wil teach you the feare of the Lord.

12 What man is he that luſteth to liue, and would fayne ſee good dayes: keepe thy tongue from euil, and thy lippes that they ſpeake no guyle.

13 Eſchewe euil, & do good: ſeeke peace, & enſue it.

14 The eyes of the Lord are ouer the righteous: & his eares are open vnto their prayers.

15 The countenance of the Lorde is againſt them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth thē: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto thē that are of a cōtrite heart: and will ſaue ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth al his bones: ſo that not one of them is broken.

20 But miſſortune ſhal ſlay the vngodly: and they that hate the righteous, ſhalbe deſolate.

21 The Lord deliuereth the ſoules of his ſeruants: & al they ẏ put their truſt in him, ſhall not be deſtitute.

Iudica Domine. Pſal. 35.

PLeade thou my cauſe, O Lord, with thē that ſtriue with me: and fight thou againſt them that fight againſt me. Morning prayer.

2 Lay hand vpon the ſhield and buck-

ler: and ſtand vp to helpe me.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute mee: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame that ſeeke after my ſoule: let them bee turned backe, and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be darke and ſlipperie: and let the angel of the Lord perſecute them.

7 For they haue priuily layde their net to deſtroye me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſodayne deſtruction come vpon him vnawares, and his net that he hath laid priuily catch him ſelfe: that he may fall into his owne miſchiefe.

9 And my ſoule be ioyfull in the Lorde: it ſhall reioyce in his ſaluation.

10 All my bones ſhal ſaye, Lorde, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſerie, from him that ſpoyleth him.

11 False witneſſe did riſe vp: they laide to my charge things that I knewe not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke I put on ſackecloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had bene my friende, or my brother: I went heauyly, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered

thered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers, were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule frō the calamities which they bring on me, and my darling from the Lions.

18 So wil I giue thee thanks in the great congregation: I will prayse thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitefull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, wee saw it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stande vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousnes: and let them not triumph ouer me.

25 Let them not say in their hearts, There there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be founde out.

3 The wordes of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set him selfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindenesse vnto them that knowe thee; and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the of hand the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shal not be able to stand.

Noli

Noli æmulari. Psal. 37.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers. Euening prayer.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lorde, & be doing good: dwel in the land and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe, els shalt thou be mooued to doe euil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a litle while, and the vngodly shal be cleane gone: thou shalt look after his place, & he shalbe away.

11 But the mecke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their

15 Their ſword ſhal go through their owns heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance for euer ſhall endure.

19 They ſhall not bee confounded in the perilous time: and in the daies of dearth they ſhal haue enough.

20 As for the vngodly they ſhal periſh, and the enemies of the Lorde ſhall conſume as the fat of lambes: yea, as the ſmoke ſhall they conſume away.

21 The vngodly borroweth and paieth not againe: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God, ſhal poſſeſſe the land: and they that be curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and nowe am olde: and yet ſaw I neuer the righteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his ſeed is bleſſed.

27 Flee from euill and do the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhall be punished: as for the ſeed of the vngodly it ſhall be rooted out.

30 The righteous ſhal inherite the land: and dwel therein for euer.

31 The

31 The mouth of the righteous is exercised in wisdome: and his tongue wil be talking of iudgement.

32 The lawe of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perishe, thou shalt see it.

36 I my self haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, & loe he was gone: I sought him, but his place could no where be founde.

38 Keepe innocencie, & take heede vnto the thing that is right: for that shal bring a mã peace at the last.

39 As for the transgressours, they shal perish together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But ỳ saluation of ỳ righteous commeth of the Lord: which is also their strẽgth in ỳ time of trouble.

41 And the Lorde shall stande by them, and saue them: he shal deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hande presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone ouer my head: & are like a sore burden too heauie for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strēgth hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stoode a farre of.

12 They also that sought after my life, laid snares for me: and they that went about to doo me euill, talked of wickednesse, and imagined deceite all the day long.

13 As for me, I was like a deafe man, and hearde not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumphe ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorye for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also ỹ reward euil for good, are against me: because I folow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Sayde, I will take heede to my wayes: that I offende not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I helde my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was payne and griefe to me.

4 My heart was whot within mee, and while I was thus musing, the fyre kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may bee certified howe long I haue to liue.

6 Beholde, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vayne shadowe, and disquieteth him selfe in vayne: he heapeth vp riches, and can not tell who shall gather them.

8 And nowe Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all myne offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for

for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my praier, O Lord, & with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. 40.

I wayted patiently for the Lord: and hee enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankes giuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as go about with lyes.

6 O Lorde my God, great are thy wonderous workes which thou hast done: like as be also thy thoughtes which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be mo then I am able to expresse.

8 Sacrifice and meat offring thou wouldest not haue: but mine eares hast thou opened.

9 Burnt

9 Burnt offrings and ſacrifice for ſinne haſt thou not required: then ſaid I, loe, I come.

10 In the volume of the booke it is written of me, that I ſhould fulfill thy will, O my God: I am content to do it, yea thy lawe is within my heart.

11 I haue declared thy righteouſneſſe in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knoweſt.

12 I haue not hyd thy righteouſneſſe within my heart: my talking hath bene of thy trueth, and of thy ſaluation.

13 I haue not kept backe thy louing mercie and trueth: from the great congregation.

14 Withdraw not thou thy mercy frō me, O Lord: let thy louing kindeneſſe and thy trueth alway preſeruc me.

15 For innumerable troubles are come about me, my ſinnes haue taken ſuch holde vpon me, that I am not able to looke vp: yea, they are mo in number then the heares of mine head, & my heart hath failed me.

16 O Lorde, let it be thy pleaſure to deliuer mee: make haſte (O Lord) to helpe me.

17 Let them be aſhamed and confounded together that ſeeke after my ſoule to deſtroy it: let them be driuen backward and put to rebuke that wiſhe me euill.

18 Let them be deſolate & rewarded with ſhame, that ſay vnto me: fye vpon thee, fye vpon thee.

19 Let al thoſe that ſeeke thee, be ioyfull and glad in thee: and let ſuch as loue thy ſaluation, ſay alway, the Lord be praiſed.

20 As for me, I am poore & needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lorde preserue him & keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenes.

4 I saide, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shal he die, and his name perishe?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshode within him selfe, & whē he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me do they imagine this euill.

8 Let the sentence of gyltinesse proceede agaynst him: and nowe that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friende whom I trusted: which did also eate of my bread, hath layde great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shal rewarde them.

11 By this I knowe thou fauourest me: that mine enemie doeth not triumphe against me.

12 And when I am in my healthy, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My

2 My ſoule is a thirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bene my meate day and night: while they daily ſay vnto mee, where is nowe thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of praiſe and thankes giuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauineſſe (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the lande of Jordane, and the litle hill of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lord hath graunted his louing kindnes on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten me: why go I thus heauily, while the enemie oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies (that trouble me) caſt mee in the teeth.

13 Namely while they ſay daily vnto me: where is nowe thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy trust in GOD: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal.43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe wil I giue thãks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour

nour vnto them.

5 Thou art my king (O God:) sende helpe vnto Jacob.

6 Through thee will we ouerthrow our enemies: and in thy name will we treade them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my swoorde that shal helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: & will praise thy name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighboures: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a byworde among the heathen: and that the people shake their heades at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steppes gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, & holden vp our hands to any straunge God: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed al the day long: and are counted as sheepe appoynted to be slaine.

23 Up Lord, why sleepest thou: awake, and bee not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought lowe, euen vnto the dust: our bellie cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speak of the thinges which I haue made vnto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fayrer then the children of men: ful of grace are thy lippes, because God hath blessed thee for euer.

4 Gird thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worshippe and renoume.

5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenesse, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy

6 Thy arrowes are very sharpe, & the people shall be subdued vnto thee: euen in the middes among the kinges enemies.

7 Thy seat (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy GOD) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garmentes smell of Myrre, Aloes, and Cassia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hande did stande the Quecne in a vesture of gold (wrought about with diuers coloures.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The kinges daughter is all glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in raiment of needle worke: the virgins that bee her fellowes shall beare her companye, and shalbe brought vnto thee.

16 With ioy and gladnes shall they be brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all landes.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thankes vnto thee worlde without ende.

Deus Noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therfore wil not we feare though the earth be moued: and though the hilles bee caryed into the middes of the sea.

3 Though the waters thereof rage and swell: & though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remoued: God shall helpe her, and that right earely.

6 The heathen make much a do, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I wil be exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes

Omnes gentes plaudite. Psal. 47.



Clappe your handes together, (all yee people:) O sing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great king vpon al ẏ earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a mery noyse: & the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our king.

7 For God is the king of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defende the earth as it were with a shield.

Magnus dominus. Psal. 48.

GReat is the LORD, and highlye to be praised: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioye of the whole earth: vpon the Northside lyeth the citie of the great king, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered & gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our GOD: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy praise vnto the worldes ende: thy right hand is ful of righteousnes.

10 Let the mount Sion reioyce, and the daughters of Juda bee glad: because of thy iudgements.

11 Walke about Sion, and go round about her: and tell the towres thereof.

12 Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shalbe our guide vnto death.

Audite hec omnes. Psal. 49.

O Heare ye this al ye people: ponder it with your eares al ye that dwel in the worlde.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shewe my darke speach vpon the Harpe.

5 Wherefore shoulde I feare in the dayes of wickednesse: & when the wickednesse of my heeles compasseth me rounde about?

6 There be some ỹ put their trust in their goodes: and

and boast them selues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perishe together: as well as the ignorant and foolishe, and leaue their riches for other.

11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beastes that perishe, this is the way of them.

13 This is their foolishnes: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the rightcous shall haue domination of them in the morning: their beautie shal consume in the sepulchre out of their dwelling.

15 But GOD hath deliuered my soule from the place of hel: for he shall receiue me.

16 Be not thou afraid though one be made riche: or if the glory of his house be increased.

17 For he shal carie nothing away with him whē he dyeth: neither shall his pompe folowe him.

18 For while he liued, he counted him self an happie man: and so long as thou doest well vnto thy self, men wil speake good of thee.

19 He shal folowe the generations of his fathers:

and

and shall neuer see light.

20 Man being in honour, hath no vnderstãding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lorde, euen the most mightie God, hath spoken: and called the world, from the rising vp of the sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our GOD shall come, and shall not keepe silence: there shall goe before him a consuming fyre, and a mightie tempest shal be stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge him selfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I wil not reproue thee, because of thy sacrifices, or for thy burnt offrings: because they were not alway before me.

9 I wil take no bullocke out of thy house: nor hee goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.

12 If I bee hungry, I will not tell thee: for the whole worlde is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I will eate Bulles flesh: & drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayse me.

16 But vnto the vngodly said God: why doest thou preach my lawes, & takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thief, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou haste set forth deceit.

20 Thou sattest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am cuē such a one as thy selfe: but I will reproue thee, and set before thee the thinges that thou hast done.

22 O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne is

is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisedome secretely.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shal bee whiter then snowe.

8 Thou shalt make me heare of ioye and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out al my misdeedes.

10 Make mee a cleane heart, O God: and renue a right spirit within mee.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: & stablish me with thy free spirit.

13 Then shal I teach thy waies vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodgiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips (O Lord:) and my mouth shall shewe thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offringes.

17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

18 O bee

18 O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lyes more then righteousnes.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Lo, this is the man that tooke not God for his strēgth: but trusted vnto the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in ỹ tender mercie of God for euer and euer.

10 I will alwayes giue thankes vnto thee for that thou hast done: & I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath sayde in his heart: there is no God. Euening prayer.

2 For

2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are they not without vnderstāding that worke wickednes: eating vp my people as if they woulde eate bread? they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offring of a free heart will I giue thee, and praise

praise thy name (O Lorde) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly cōmeth on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: & the feare of death is fallen vpon me.

5 Fearefulnesse & trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I woulde make hast to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) & diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

11 Wickednesse is therein: deceite and guile goe not out of their streetes.

12 For it is not an open enemie that hath done mee this dishonour: for then I coulde haue borne it.

13 Neyther

13 Neyther was it mine aduersarie that did magnifie him selfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them go downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I wil call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, euen god that endureth for euer shal heare me, and bring them downe: for they will not turne, nor feare God.

21 He laide his handes vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shal nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shal be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me. Morning prayer.

2 Mine enemies are dayly in hand to swalowe me vp: for they be manie that fight against me, O thou most highest.

3 Neuertheles, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his worde: I haue put my trust in God, and wil not feare what flesh can do vnto me.

5 They dayly mistake my wordes: all that they imagine, is to do me euill.

6 They holde altogether, and keepe them selues close: and marke my steppes, when they laye wayte for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittinges, put my teares into thy bottell: are not these thinges noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word will I comfort me.

11 Yea in God haue I put my trust: I will not be afraid what man can do vnto me.

12 Vnto thee (O God) will I paye my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shal send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a nette for my feete, and pressed downe my soule: they haue digged a pitte before mee, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right earely.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Pſal. 58.

ARe your mindes ſet vpon righteouſnes, O ye congregation: and do ye iudge the thing that is right, O ye ſonnes of men?

2 Yea, ye imagine miſchiefe in your heart vpon the earth: and your handes deale with wickednesſe.

3 The vngodly are frowarde euen from their mothers wombe: aſſoone as they bee borne they go aſtray, and ſpeake lyes.

4 They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

5 Which refuſeth to heare the voyce of the Charmer: charme he neuer ſo wiſely.

6 Breake their teeth (O God) in their mouthes, ſmite the chawe bones of the Lions, O Lorde: let them fall awaye like water that runneth apace, and when they ſhoote their arrowes, let them bee rooted out.

7 Let them conſume away like a Snayle, and be like the vntimely fruit of a woman: and let them not ſee the ſunne.

8 Or euer your pottes bee made whot with thornes: ſo let indignation vexe him, euen as a thing that is rawe.

9 The righteous ſhall reioyce when he ſeeth the vengeance: hee ſhall waſhe his footeſteppes in the blood of the vngodly.

10 So that a man ſhall ſay, verily there is a reward for the righteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer mee from mine enemies, (O God:) defende mee from them that rise vp against me.

2 O deliuer mee from the wicked doers: and saue mee from the bloodthirstie men.

3 For loe, they lye wayting for my soule: the mightie men are gathered against mee, without any offence or fault of me, O Lorde.

4 They runne and prepare them selues without my fault: arise thou therefore to helpe mee, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and bee not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swordes are in their lippes: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the synne of their mouth, and for the wordes

woꝛdes of their lippes, they ſhall be taken in their pꝛyde: and why? their pꝛeaching is of curſing and lyes.

13 Conſume them in thy wꝛath, conſume them, that they may periſhe: and knowe that it is GOD which ruleth in Jacob, and vnto the endes of the woꝛlde.

14 And in the euening they will returne: grinne like a dogge, and will go about the citie.

15 They will runne here and there foꝛ meate: and grudge if they be not ſatiſfied.

16 As foꝛ me, I will ſing of thy power, and will pꝛayſe thy mercie betimes in the moꝛning: foꝛ thou haſt bene my defence and refuge in the daye of my trouble.

17 Vnto thee (O my ſtrength) will I ſing: foꝛ thou, O GOD, art my refuge, and my mercifull God.

Deus repuliſti nos. Pſal. 60.

O God, thou haſt caſt vs out, and ſcattered vs abꝛoade: thou haſt alſo bene diſpleaſed, O turne thee vnto vs againe.

2 Thou haſt mooued the lande, and deuided it: heale the ſoꝛes thereof, foꝛ it ſhaketh.

3 Thou haſt ſhewed thy people heauie thinges: thou haſt giuen vs a dꝛinke of deadly wine.

4 Thou haſt giuen a token foꝛ ſuch as feare thee: that they may triumph becauſe of the trueth.

5 Theꝛefoꝛe were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath ſpoken in his holines, I will reioyce and diuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, and Manaſſes is mine: Ephra-

im also is the strength of my head, Juda is my lawe giuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who wil leade me into the strong citie: who wil bring me into Edom?

10 Hast thou not cast vs out, O GOD: wilt not thou, O God, go out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shal we doe great actes: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O GOD: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauines.

3 O set me vp vpon ỹ rocke that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnes, that they may preserue him.

8 So will I alwayes sing praise vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſal. 62.

MY ſoule truely wayteth ſtill vpon God: for of him commeth my ſaluation. Morning prayer.

2 Hee verily is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not greatly fall.

3 Howe long will ye imagine miſchiefe againſt euery man: ye ſhalbe ſlaine all the ſort of you, yea as a tottering wall ſhall ye be, and like a broken hedge.

4 Their deuice is onely howe to put him out whom God will exalt: their delight is in lyes, they giue good wordes with their mouth, but curſe with their heart.

5 Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not fall.

7 In God is my health and my glorie: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alwaye (yee people:) powre out your heartes before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſal. 63.

O God, thou art my God: earely will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holines: that I might behold thy power and glory.

4 For thy louing kindenes is better then the life it ſelfe: my lippes ſhall prayſe thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

6 My ſoule ſhalbe ſatisfied euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyfull lippes.

7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Becauſe thou haſt bene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall go vnder the earth.

11 Let them fall vpon the edge of the ſwoorde, that they may be a portion for Foxes.

12 But the king ſhall reioyce in God, all they alſo that ſweare by him, ſhalbe cõmended: for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hyde mee from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whette their tongue lyke a swoorde: and shoote out their arrowes, euen bitter woordes.

4 That they may priuily shoote at him which is perfect: sodainly do they hit him, and feare not.

5 They courage them selues in mischiefe: and commune among themselues how they may laye snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secrete among them selues, euerie man in the deepe of his heart.

7 But God shall sodainly shoote at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall saye, this hath God done: for they shall perceyue that it is his worke.

10 The righteous shall reioyce in the Lorde, and put his trust in him: and al they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art prayed in Sion: and vnto thee shall the vowe be performed in Hierusalem. Euening prayer.

2 Thou that heares the prayer: vnto thee shall all flesh come.

3 My mildeedes preuaile against mee: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooses and receyues vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou

5 Thou shalt shewe vs wonderfull thinges in thy righteousnes, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broade sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnes of his people.

8 They also that dwell in the vttermost partes of the earth, shalbe afrayde at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou watherest her furrowes, thou sendest rayne into the litle valleyes thereof: thou makest it soft with the droppes of raine, and blessest the encrease of it.

12 Thou crownest the yere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the litle hilles shall reioyce on euery side.

14 The foldes shalbe full of sheepe: the valleyes also shall stande so thicke with corne, that they shall laugh and sing.

Iubilate deo. Psal. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.

2 Say vnto God, O howe wonderfull art thou in thy

in thy woorkes: through the greatnesse of thy power shall thine enemies be found liers vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy name.

4 O come hither, and behold the woorkes of God: howe wonderfull he is in his doing towarde the children of men.

5 He turned ỳ sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shal not be able to exalt themselues.

7 O prayse our God (ye people:) and make the voyce of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthie place.

12 I will go into thy house with burnt offringes: and wil paye thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people prayse thee, O God: yea, let all the people prayse thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall the earth bring foorth her encrease: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and al the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God aryse, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Lyke as the smoke vanisheth, so shalt thou driue them away: and lyke as ware melteth at the fire, so let the vngodly perishe at the presence of God.

3 But

3 But let the righteous be glad and reioyce before God: let them also be merie and ioyfull.

4 O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, prayse him in his name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O GOD, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the companie of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the houshold deuided the spoyle.

13 Though ye haue lyen among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

14 When the almightie scattered kings for their

sake:

lake: then were they as white as snowe in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lorde will abide in it for euer.

17 The charets of God are twentie thousande, euen thousands of angels: and the Lorde is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receyued giftes for men: yea, euen for thy enemies, that the Lorde God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whome commeth saluation: God is the Lorde, by whome wee escape death.

21 God shall wound the head of his enemies: and the hearie scalpe of such a one as goeth on still in his wickednesse.

22 The Lorde hath sayde, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the sanctuarie.

25 The singers go before, the minstrels followe after: in the middest are the damosels playing with the tymbrels.

26 Giue thankes, O Israel, vnto God the Lorde

in

in the congregations: from the ground of the heart.

27 There is litle Beniamin their ruler, and the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Jerusalem: so shall kings bring presents vnto thee.

30 When the companie of the spearemen, & multitude of the mightie, are scattered abroade among the beasts of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delite in warre.

31 Then shall the princes come out of Egypt: the Moryans land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he wil giue strength & power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am wearie of crying, my throte is drie: my sight

ſight fayleth me for wayting ſo long vpon my God.

4 They that hate mee without a cauſe, are mo then the heares of my head: they that are mine enemies, and would deſtroy me giltleſſe, are mightie.

5 I payde them the thinges that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lorde God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtraunger vnto my brethren: euen an alient vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on a ſackecloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt me: & the drunkards make ſongs vpon me.

13 But Lorde I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy ſaluation.

15 Take me out of the mire, that I ſinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, For I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowne my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table be made a snare to take them selues withall: and let the things (that should haue beene for their wealth) be vnto them an occasion of falling.

24 Let their eies be blinded that they see not: and euer bowe downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tentes.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fal from one wickednes to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not bee written among the righteous.

30 As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.

31 I will praise the name of God with a song: and magnifie it with thankesgiuing.

32 This also shall pleáse the Lorde: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and bee glad: seeke yee after God, and your soule shall liue.

34 For the Lorde heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and buylde the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruantes shall inherite it: and they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.

2 Let them bee ashamed and confounded that seeke after my soule: let them be turned backewarde and put to confusion that wish me euill.

3 Let them (for their rewarde) be soone brought to shame: that crie ouer me, there, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation say alway, the Lord be praysed.

5 As for me, I am poore & in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te

In te domine speraui. Psal. 71.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me. Morning prayer.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shal bee alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may syng of thy glory) and honour al the day long.

8 Cast mee not away in the time of age: forsake me not when my strength fayleth me.

9 For myne enemies speake against mee, and they that laye waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God haste thee to helpe mee.

11 Let them be confounded and perish, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteoulnes and saluation: for I know no ende thereof.

14 I will go forth in the strength of the Lorde God: and will make mention of thy righteoulneſſe onely.

15 Thou, O God, hast taught me from my youth vp vntyll nowe: therefore will I tell of thy wonderous workes.

16 Forsake mee not, O GOD, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteoulnes, O God, is very high: & great thinges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles & aduersities hast thou shewed me, and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therfore wil I prayse thee & thy faithfulnes, (O God) playing vpō an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shal talke of thy righteoulnes al the day long: for they are confounded and brought vnto shame that seeke to do me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgementes (O God:) and thy righteoulnes vnto the kings sonne.

2 Then shal he iudge ỹ people according vnto right:

right: and defende the poore.

3 The mountaynes also shall bring peace: and the little hilles righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defende the children of the poore, and punishe the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 Hee shall come downe like the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his time shall the righteous florishe: yea, and aboundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from ỹ one sea to the other: and from the flood vnto the worldes end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the Iles shall giue presentes: the kings of Arabia and Saba shall bring giftes.

11 All kinges shall fall downe before him: all nations shall do him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shalbe fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshode and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shall he be praysed.

16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shall shake like Li-

banus, and shall be greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shal remaine vnder the sunne among the posterities: which shall be blessed through him, and all the heathen shall prayse him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the name of his maiestie for euer: and all the earth shall be filled with his maiestie, Amen. Amen.

Quam bonus Israel. Psal 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles, my feet were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with crueltie.

7 Their eies swel with fatnes: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the moste highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the worlde.

10 Therefore fall the people vnto them: & thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it:

is

is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the worlde, and these haue riches in possession: and I sayde, then haue I cleansed my heart in vaine, and washed my handes in innocencie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost sayd euen as they: but lo, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstande this: but it was too harde for mee.

16 Untill I went into the Sanctuarie of God: then vnderstoode I the ende of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh howe sodainly do they consume: perishe, and come to a fearefull ende?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.

20 Thus my heart was grieued: and it went euen through my reynes.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsaile: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart fayleth: but God is

the ſtrength of my heart, and my portion for euer.

26 For loe, they that forſake thee ſhall petiſhe: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for mee to hold me faſt by God, to put my truſt in the Lorde God: and to ſpeake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid Deus. Pſal. 74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hote againſt the ſheepe of thy paſture?

2 O thinke vpon thy congregation: whom thou haſt purchaſed and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enemie: which hath done euill in thy ſanctuarie.

5 Thyne aduerſaries roare in the middes of thy congregations: and ſet vp their banners for tokens.

6 Hee that hewed tymber afore out of the thicke trees: was knowne to bring it to an excellent woorke.

7 But nowe they breake downe all the carued woorke thereof: with Axes and Hammers.

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the grounde.

9 Yea, they ſayde in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the lande.

10 Wee ſee not our tokens, there is not one

Prophet

Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersarie do this dishonour: howe long shall the enemie blaspheme thy name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hād out of thy bosome to consume the enemie?

13 For God is my king of olde: the helpe that is done vpon earth, he doeth it him selfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heades of the Dragons in the waters.

15 Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wildernes.

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and howe the foolish people hath blasphemed thy name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darknes, and cruell habitations.

22 Oh let not the simple goe awaye ashamed: but let the poore and needie giue praise vnto thy name.

23 Arise,

23 Arise, O God, mainteine thine owne cause: remember howe the foolishe man blaspheməth thee dayly.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Plal. 75.

Morning prayer.

VNto thee (O God) do we giue thankes: yea vnto thee do we giue thankes.

2 Thy name also is so nigh: and that do thy wonderous workes declare.

3 When I receiue the congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillers of it.

5 I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hande of the Lorde there is a cuppe, and the wine is red: it is full mixt, and hee powreth out of the same.

10 As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of ỹ vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Iurie is God knowen: his name is great in Israel.

2 At

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shielde, the swoorde, and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.

6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shall turne to thy praise: and the fiercenes of them shalt thou refraine.

11 Promise vnto the Lorde your God, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.

12 He shall refraine the spirite of princes: and is wonderful among the kings of the earth.

Voce mea ad dominum. Psal. 77.

I Will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my sore ranne and ceassed not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so fee-

ble

ble that I can not speake.

5 I haue considered the dayes of olde: and the yeres that are past.

6 I call to remembraunce my song: and in the night I commune with mine owne heart, & search out my spirits.

7 Will the Lorde absent him selfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?

9 Hath God forgotten to be gratious: and wil he shut vp his louing kindnes in displeasure?

10 And I saide, it is mine owne infirmitie: but I wil remember the yeeres of the right hand of the most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy works: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afraid: the deapthes also were troubled.

17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great

great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hande of Moses and Aaron.

Attendite populc. Plal. 78.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth. Euening prayer.

2 I wil open my mouth in a parable: I will declare hard sentences of olde.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderfull woorkes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a lawe: which he commaunded our forefathers to teach their children.

6 That their posteritie might knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commandementes.

9 And not to be as their forefathers, a faithlesse and stubberne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenaunt of God: and would not walke in his lawe.

12 But

12 But forgate what he had done: & the wonderfull worke that he had shewed for them.

13 Marueilous thinges did hee in the syght of our forefathers in the lande of Egypt: euen in the fielde of Zoan.

14 He deuided the sea, and let them go through: he made the waters to stand on an heape.

15 In the day tyme also hee ledde them with a cloude: and all the night through with a lyght of fire.

16 He claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great deapth.

17 He brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more agaynst him: and prouoked the most highest in the wildernesse.

19 They tempted God in their heartes: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernes?

21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When the Lorde heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commaunded the cloudes aboue: and opened the doores of heauen.

25 Hee rayned downe Manna also vpon them for

for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for hee sent them meat inough.

27 Hee caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.

28 He rayned flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tentes: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while ỹ meate was yet in their mouthes, the heauie wrath of God came vpon them, and slue the welthiest of them: yea and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous works.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them earely, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so merciful that he forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned he his wrath away:

and

and woulde not ſuffer his whole diſpleaſure to a-riſe.

40 For he conſidered that they were but fleſhe: and that they were euen a winde that paſſeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernes: and grieued him in the deſert.

42 They turned backe and tempted God: and moued the holy one in Iſrael.

43 They thought not of his hande: and of the day when he deliuered them from the hande of the enemie.

44 Howe hee had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: ſo that they might not drinke of the riuers.

46 He ſent lyce among them, & deuoured them vp: and frogges to deſtroy them.

47 Hee gaue their fruite vnto the Caterpiller: and their labour vnto the Graſhopper.

48 Hee deſtroyed their Vines with haileſtones: and their Mulberie trees with the froſt.

49 Hee ſmote their cattell alſo with haileſtones: and their flockes with hot thunder boltes.

50 He caſt vpon thē the furiouſnes of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, hee ledde them forth

forth like sheepe: and caryed them in the wildernesse like a flocke.

54 He brought them out safely that they shoulde not feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuarie: euen to his mountaine which he purchased with his right hand.

56 He cast out ỳ Heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwel in their tentes.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers: starting aside like a broken bowe.

59 For they grieued him with theyr hyll altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the swoorde: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maydens were not giuen to mariage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Giant refreshed with wine.

67 Hee smote his enemies in the hinder partes: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: and laide the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepefoldes.

72 As hee was following the Ewes great with yong ones, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruantes haue they giuen to bee meate vnto the fowles of the ayre: & the flesh of thy saints vnto the beasts of ỳ land.

3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lorde, how long wilt thou be angry: shall thy iealousie burne like fyre for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: & vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 Remẽber not our olde sinnes, but haue mercy vpon

vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnes of thy power preserue thou those that are appoynted to die.

13 And for the blasphemie wherewith our neighboures haue blasphemed thee: rewarde thou them, O Lord, seuen folde into their bosome.

14 So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-

bours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 Shee stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which go by plucke off her grapes?

13 The wilde Boare out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visit this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hande: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we go backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord GOD of hostes: shewe the light of thy countenance, and wee shall be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.

2 Take

2 Take the Psalme, bring hither the Tabret: the mery harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appoynted, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeyned in Joseph for a testimonie: when he came out of the lande of Egypt, & had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange God be in thee: neither shalt thou worship any other God.

11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.

12 But my people woulde not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found lyers: but their time should haue endured for euer.

17 He shoulde haue fed them also with the fynest

wheat flowre: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

Euening prayer.

GOd standeth in the cõgregation of princes: he is a iudge among goddes.

2 Howe long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessitie haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenes: all the foundations of the earth be out of course.

6 I haue said, ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take al heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsayle against thy secret ones.

4 They haue said, come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites:

maelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes:

2 My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrowe hath found her an house, and

the ſwallowe a neſt, where ſhee may laye her yong: euen thy altars, O Lorde of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy wayes.

6 Which going through the vale of miſerie, vſe it for a well: and the pooles are filled with water.

7 They will goe from ſtrength to ſtrength: and vnto the God of goddes appeareth euery one of them in Sion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thouſand.

11 I had rather be a doore keeper in the houſe of my God: then to dwell in the tentes of vngodlines.

12 For the LORD God is a light and defence: the Lord will giue grace and worſhip, and no good thing ſhall hee withholde from them that liue a godly life.

13 O Lord God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti domine. Pſal. 85.

LOrd thou art become gratious vnto thy lad: thou haſt turned away the captiuitie of Jacob.

2 Thou haſt forgiuen the offence of thy people: and couered al their ſinnes.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine

thine anger ceasse from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lorde God will saye concerning me: for he shall speake peace vnto his people, and to his saintes, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwel in our land.

10 Mercy and trueth are met together: righteousnes and peace haue kissed eche other.

11 Trueth shall florish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindenes: and our land shall giue her encrease.

13 Righteousnes shall go before him: and he shall direct his going in the way.

Inclina domine. Psal. 86.

BOw downe thine eare, O Lord, & heare me: for I am poore, and in miserie. Morning prayer.

2 Preserue thou my soule, for I am holie: my God saue thy seruant that putteth his trust in thee.

3 Be merciful vnto me, O Lorde: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder

the

the voyce of mine humble desires.

7 In the time of my trouble I will cal vpon thee: for thou hearest me.

8 Among the goddes there is none like vnto thee (O Lorde:) there is not one that can doe as thou doest.

9 All nations whome thou hast made, shall come and worshippe thee, O Lorde: and shall glorifie thy name.

10 For thou art great, and doest wondrous thinges: thou art God alone.

11 Teach me thy way (O Lord) and I wil walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against mee: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plentcous in goodnes and trueth.

16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shewe some good token vpon mee for good, that they which hate me may see it, and be ashamed: because thou Lorde hast holpen me, and cõforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hilles: the Lorde loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent thinges are spoken of thee: thou citie of God.

3 I wil thinke vpon Rahab and Babylon: with them that know me.

4 Beholde ye the Philistines also: and they of Tyre, with the Morians, lo, there was he borne.

5 And of Sion it shalbe reported, that hee was borne in her: and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall he rehearse: all my fresh springes shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day & night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I canne not get forth.

9 My sight faileth for very trouble: Lord, I haue called daylye vpon thee, I haue stretched out my hands

hands vnto thee.

10 Doest thou shewe wonders among the dead: or shall the dead rise vp againe and prayse thee?

11 Shall thy louing kindenesse be shewed in the graue: or thy faithfulnes in destruction?

12 Shall thy wonderous woorkes be knowen in the darke: and thy righteousnes in the lande where all thinges are forgotten?

13 Unto thee haue I cryed, O Lorde: and earlye shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: & the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias domini. Psal. 89.

Euening prayer.

MY song shalbe alway of ỹ louing kindenes of the Lord: with my mouth wil I euer bee shewing thy trueth, from one generation to another.

2 For I haue said, mercie shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chose: I haue sworne vnto Dauid my seruant.

4 Thy seede wil I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous woorkes: and thy trueth in the congregation

of

of the saintes.

6 For who is he among the cloudes: that shal bee compared vnto the Lord?

7 And what is he among the gods: that shal bee like vnto the Lord?

8 God is very greatly to be feared in the counsaile of the saintes: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laid the fundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equitie is the habitation of thy seate: mercy and trueth shall go before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shal bee dayly in thy name: and in thy righteousnes shal they make their boast.

18 For thou art the glorye of their strength: and in thy louing kindenesse thou shalt lyfte vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou

20 Thou ſpakeſt ſometyme in viſions vnto thy Sayntes, and ſaydeſt: I haue layde helpe vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oyle haue I anoynted him.

22 My hand ſhall holde him faſt: and my arme ſhall ſtrengthen him.

23 The enemie ſhall not be able to do him violence: the ſonne of wickednes ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My trueth alſo and my mercy ſhalbe with him: and in my name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floodes.

27 He ſhall call me, thou art my father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant ſhall ſtand faſt with him.

30 His ſeede alſo wil I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my lawe: and walke not in my iudgements.

32 If they breake my ſtatutes, and keepe not my commandements: I will viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louing kindenes will I not vtterly take from him: nor ſuffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue ſworne once by my holines that I will not faile Dauid.

35 His

35 His ſeede ſhall endure for euer: and his ſeate is like as the ſunne before me.

36 He ſhall ſtand faſt for euermore as the moone: and as the faithfull witnes in heauen.

37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the ground.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holdes.

40 All they that goe by, ſpoyle him: and he is become a rebuke to his neighboures.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and giueſt him not victorie in the battaile.

43 Thou haſt put out his glory: & caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhal thy wrath burne like fyre?

46 Oh remember how ſhort my time is: wherefore haſt thou made all men, for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy olde louing kindeneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remẽber (Lord) the rebuke that thy ſeruants haue: and how I do beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footeſteps of thine anoynted:

prayſed be the Lord for euermore. Amen. Amen.

Domine, refugium. Pſal. 90.

Morning prayer.

LOrde, thou haſt bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, come againe ye children of men.

4 For a thouſand yeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſodaynelye like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, and withered.

7 For we conſume away in thy diſpleaſure: and are afraide at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, al our daies are gone: we bring our yeeres to an end, as it were a tale that is tolde.

10 The dayes of our age are threeſcore yeres and ten, and though men be ſo ſtrong that they come to fourſcore yeres: yet is their ſtrength then but labour and ſorow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to nomber our dayes: that we may apply our heartes vnto wiſedome.

13 Turne

13 Turne thee againe (O Lord) at the last: and be gratious vnto thy seruants.

14 O satisfy vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shewe thy seruantes thy worke: and their children thy glory.

17 And the glorious maiestie of the Lorde our God bee vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHoso dwelleth vnder the defence of the most high: shall abide vnder the shadow of the almightie.

2 I will say vnto the Lorde, thou art my hope & my strong holde: my God in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, & thou shalt be safe vnder his fethers: his faithfulnes and trueth shalbe thy shielde and buckler.

5 Thou shalt not bee afraide for any terror by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousande shall fall beside thee, and tenne thousand at thy right hande: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neyther shall any plague come nie thy dwelling.

11 For he shal giue his angelles charge ouer thee: to kepe thee in all thy wayes.

12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest.

2 To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

3 Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lorde hast made me glad thorowe thy workes: and I will reioyce in giuing praise for the operations of thy handes.

5 O Lord, how glorious are thy workes: and thy thoughtes are very deepe.

6 An vnwise man doth not well consider this: and

and a foole doth not vnderstande it.

7 When the vngodlye are greene as the grasse, and when all the workes of wickednes doe flourishe: then shall they be destroyed for euer, but thou Lorde art the most highest for euermore.

8 For loe, thine enemies (O Lorde) loe thine enemies shal perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: & mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lorde: shall flourish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.

14 That they may shewe howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparel, and girded himselfe with strength. Euening prayer.

2 He hath made the rounde worlde so sure: that it can not be moued.

3 Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lorde God to whome vengeance belongeth: thou God to whome vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the worlde: and rewarde the proude after their deseruing.

3 Lorde, howe long shall the vngodly: howe long shall the vngodly triumph?

4 Howe long shal all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lorde: and trouble thine heritage.

6 They murther the widowe and the stranger: and put the fatherles to death.

7 And yet they say, tush, the Lorde shall not see: neyther shall the God of Jacob regard it.

8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth ỹ heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lorde knoweth the thoughtes of man: that they are but vaine.

12 Blessed is the man whome thou chastenest (O Lord:) and teachest him in thy lawe.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit bee digged vp for the vngodly.

14 For the Lorde will not faile his people: neyther will he forsake his inheritance.

15 Untill righteousnesse turne againe vnto iudgement: all such as bee true in heart shall folowe it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lorde had not helped me: it had not fayled but my soule had bene put to silence.

18 But when I saide my foote hath slipped: thy mercie (O Lorde) helde me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue anye thing to doe with the stoole of wickednes: which imagineth mischiefe as a lawe?

21 They gather them together agaynst the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shal destroy them.

Venite, exultemus. Psal. 95.



Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation. Morning prayer.

2 Let vs come before his presence with thankes giuing: and shewe our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great king

aboue all gods.

4 In his hande are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his handes prepared the dry land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For hee is (the Lorde) our God: and wee are the people of his pasture, and the sheepe of his handes.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

9 When your fathers tempted me: proued me, and saw my workes.

10 Fourtie yeeres long was I grieued with this generation, and sayde: it is a people that doe erre in their heartes, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate domino. Psal. 96.

O Sing vnto the Lorde a newe song: sing vnto the Lord al the whole earth.

2 Sing vnto the Lorde, & praise his name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not worthyly be praised: hee is more to bee feared then all goddes.

5 As for all the goddes of the heathen, they be but idoles: but it is the Lorde that made the heauens.

6 Glory

6 Glory and worship are before him: power and honour are in his sanctuarie.

7 Ascribe vnto the Lorde (O yee kinreds of the people:) ascribe vnto the Lorde woorshippe and power.

8 Ascribe vnto the Lord the honour due vnto his name: bring presents, and come into his courts.

9 O worship the Lord in the beautie of holines: let the whole earth stande in awe of him.

10 Tel it out among the heathen, that the Lorde is king: & that it is he which hath made the rounde worlde so fast that it can not be mooued, and howe that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee gladde: let the sea make a noyse, and all that therein is.

12 Let the fielde bee ioyfull, and all that is in it: then shall al the trees of the wood reioyce before the Lorde.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lorde is king, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

2 Cloudes and darkenes are rounde about hym: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the worlde: the earth sawe it, and was afraid.

5 The hilles melted like waxe at the presence of

the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vayne gods: worship him all ye goddes.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgementes, O Lorde.

9 For thou Lorde art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lorde, see that ye hate the thing which is euill: the Lorde preserueth the soules of his saintes, he shall deliuer them from the hande of the vngodly.

11 There is sprong vp a light for the ryghteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lorde ye righteous: and giue thankes for a remembrance of his holynes.

Cantate Domino. Psal. 98.

Euening prayer.

SIng vnto the Lorde a newe song: for he hath done marueilous thinges.

2 With his owne right hande, and with his holy arme: hath hee gotten himselfe the victorie.

3 The Lorde declared his saluation: his righteousnes hath hee openly shewed in the syght of the Heathen.

4 Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

5 Shewe your selues ioyfull vnto the Lord all ye landes: sing, reioyce, and giue thankes.

6 Praise

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also and shaumes: O shewe your selues ioyfull before the Lorde the king.

8 Let the sea make a noyse, and all that therein is: the round worlde, and they that dwell therein.

9 Let the floods clap their handes, and let the hilles be ioyful together before the Lorde: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is king, be the people neuer so vnpacient: he sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lorde our God: and fal downe before his footestoole, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call vpon his name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie piller: for they kept his testimonies, and the lawe that hee gaue them.

8 Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worship him

him vpon his holy hill: for the Lorde our God is holy.

Iubilate deo. Psal. 100.

O Be ioyfull in the Lorde all yee landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lorde he is God, it is hee that hath made vs, and not wee our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankefull vnto him, and speake good of his name.

4 For the Lorde is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shalbe of mercie and iudgement: vnto thee, O Lorde, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto mee: I will walke in my house with a perfite heart.

4 I will take no wicked thing in hande, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall depart from me: I will not know a wicked person.

6 Who so priuily slaundereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faythfull in the lande: that they may dwell with me.

9 Who so leadeth a godly lyfe: hee shall bee my seruant.

ſeruant.

10 There ſhall no deceytfull perſon dwell in my houſe: hee that telleth lies ſhal not tary in my ſight.

11 I ſhall ſoone deſtroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Pſal 102.

HEare my prayer, O Lorde: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right ſoone.

3 For my daies are conſumed awaye like ſmoke: and my bones are brent vp as it were a fire-brand

4 My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bread.

5 For the voyce of my groning: my bones will ſcarce cleaue to my fleſh.

6 I am become like a Pelicane in the wilderneſs: and like an owle that is in the deſert.

7 I haue watched, and am euen as it were a ſparrow: that ſitteth alone vpon the houſe top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me vp, & caſt me downe.

11 My dayes are gone like a ſhadowe: and I am withered like graſſe.

12 But

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy seruantes thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shal feare thy name, O Lorde: and all the kings of the earth thy maiestie.

16 When the Lorde shall builde vp Sion: and when his glorie shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shalbe borne, shall prayse the Lorde.

19 For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lord in the beginning hast layde the foundation of the earth: and the heauens are the worke of thy handes.

26 They shall perish, but thou shalt endure: they all

all shall ware olde as doeth a garment.

27 And as a vesture shalt thou chaunge them, and they shall be chaunged: but thou art the same, and thy yeres shall not fayle.

28 The children of thy seruantes shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal.103.

PRaise the Lord, O my soule: and all that is within me, praise his holy name.

2 Prayse the Lorde, O my soule: and forget not all his benefites.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnes.

5 Which satisfieth thy mouth with good thynges: making thee yong and lustie as an eagle.

6 The Lorde executeth righteousnes and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his works vnto the children of Israel.

8 The Lorde is full of compassion and mercie: long suffering and of great goodnes.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Nor hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke howe high the heauen is in comparison of the earth: so great is his mercy also towarde them that feare him.

13 Looke howe wide also the East is from the west: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his own children: euen so is the Lord merciful vnto thē that feare him.

14 For

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flowre of the fielde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

17 But the mercifull goodnesse of the Lorde endureth for euer and euer, vpon them that feare hym: and his righteousnes vpon childrens childrē.

18 Euen vpon such as keepe his couenant: and thinke vpon his commaundementes to do them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lorde, ye angels of his, ye that excel in strength: ye that fulfil his commaundement, and hearken vnto the voyce of his wordes.

21 O praise the Lord al ye his hostes: ye seruants of his that do his pleasure.

22 O speake good of the Lorde all ye woorkes of his, in all places of his dominion: praise thou the Lorde, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his angels spirites: and his ministers a flaming fire.

5 He

5 He layd the foundations of the earth: that it neuer ſhould moue at anie time.

6 Thou coueredſt it with the deepe like as with a garment: the waters ſtande in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They go vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their boundes, which they ſhall not paſſe: neither turne againe to couer the earth.

10 He ſendeth the ſprings into the riuers: which runne among the hilles.

11 All beaſtes of the field drinke thereof: and the wilde Aſſes quenche their thirſt.

12 Beſide them ſhall the foules of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth graſſe for the cattell: and greene herbe for the ſeruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cherefull countenance, & bread to ſtrengthe mans heart.

16 The trees of the Lorde alſo are full of ſappe: euen the Ceders of Libanus, which he hath planted.

17 Wherein the birdes make their neſtes: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goates: and ſo are the ſtonie rockes for the Conies.

19 He appointed the Moone for certain ſeaſons: and

and the Sunne knoweth his going downe.

20 Thou makest darkenes, that it may be night: wherein all the beastes of the forest do moue.

21 The Lions roaring after their pray: do seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wayt all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go foorth, they shall be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he do but touch the hilles they shall smoke.

33 I will sing vnto the Lorde as long as I liue:

I will prayse my God, while I haue my beeyng.

34 And so shall my wordes please him: my ioye shalbe in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini domino. Psal. 105.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done. Morning prayer.

2 O let your songs be of him, and prayse him: and let your talking be of al his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.

4 Seeke the Lorde and his strength: seeke his face euermore.

5 Remember the marueilous workes that hee hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the worlde.

8 He hath bene alway mindfull of his couenant and promise: that he made to a thousande generations.

9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

11 Saying, vnto thee wil I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and

they straungers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffred no man to do them wrong: but reproued euen kings for their sakes.

15 Touch not mine anointed: and doe my Prophets no harme.

16 Moreouer, he called for a dearth vpō the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph which was solde to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Untill the time came that his cause was knowen: the word of the Lord tried him.

20 The king sent and deliuered him: the prince of the people let him goe free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might enforme his princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Jacob was a straunger in the land of Ham.

24 And he encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: & wonders in the land of Ham.

28 He sent darkenesse, and it was darke: & they were not obedient vnto his word.

29 He turned their waters into blood: and slue

their

their fishe.

30 Their land brought foorth frogges: yea, euen in their kings chambers.

31 He spake the worde, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haylestones for rayne: & flames of fyre in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the woorde, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their lande, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afrayed of them.

38 He spread out a cloude to be a couering: and fire to giue light in the night season.

39 At their desyre he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? hee remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: & his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini domino. Psal. 106.

Euening prayer.



Giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

2 Who can expresse the noble actes of ỹ Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and do righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, & giue thankes with thine inheritance.

6 We haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheless, hee helped them for his names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he ledde them through the deepe, as through a wildernesse.

10 And hee saued them from the aduersaries hande: and deliuered them from the hande of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: & sang prayse vnto him.

13 But within a while they forgat his workes: and would not abide his counsaile.

14 But lust came vpon them in the wildernesse: and they tempted God in the desert.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tentes: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glorie: into the similitude of a calfe that eateth hay.

21 And they forgate God their sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red sea.

23 So he sayde he would haue destroyed them, had not Moses his chosen stande before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his worde.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand agaynst them: to ouerthrow them in the wilderne.

27 To cast out their seede among the nations: and to scatter them in the landes.

28 They ioyned them selues vnto Baal Peor: and ate the offrings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stoode vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirite: so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the heathen: as the Lorde commaunded them.

35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idols, which turned to their owne decay: yea, they offred their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offred vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hande of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled

rebelled against him with their owne inuentions, and were brought downe in their wickednes.

43 Neuertheless, when he sawe their aduersitie: he heard their complaint.

44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that wee maye giue thankes vnto thy holy name, and make our boast of thy prayse.

46 Blessed be the Lorde God of Israel, from euerlasting, and worlde without ende: and let all the people say, Amen.

Confitemini domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hande of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and founde no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore prayse the Lorde

for his goodnes: and declare the wonders that he doth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungrie soule with goodnes.

10 Such as sit in darkenes and in the shadowe of death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsaile of the most high.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darknes, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore praise the Lorde for his goodnes: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolishe men are plagued for their offence: and because of their wickednes.

18 Their soule abhorred all maner of meate: and they were euen hard at deathes doore.

19 So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

20 He sent his woord and healed them: and they were saued from their destruction.

21 O that men woulde therefore praise the Lorde for his goodnes: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of

of thankes giuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in shippes: & occupie their business in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and down againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, & stacker like a drunken man: and are at their wittes ende.

28 So when they crye vnto the Lorde in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they woulde be.

31 O that men woulde therefore prayse ỹ Lorde for his goodnes: and declare the wonders that hee doth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

35 Againe he maketh the wildernes a standing water: and water springs of a dry ground.

36 And there he setteth the hungrie: that they may buyld them a citie to dwell in.

37 That

37 That they may sowe their landes, and plant vineyards: to yeelde them fruites of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffreth not their cattell to decrease.

39 And againe, when they are minished and brought lowe: through oppression, through anye plague or trouble.

40 Though he suffer them to be euill intreated through tyrauntes: and let them wander out of the way in the wildernes.

41 Yet helpeth he the poore out of miserie: and maketh him housholdes like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall bee stopped.

43 Whoso is wise, will ponder these thinges: and they shall vnderstande the louing kindenes of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.



God, my heart is readie (my heart is readie:) I will sing & giue prayse with the best member that I haue.

2 Awake thou Lute & Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy right hande saue them, and heare thou me.

7 God hath spoken in his holines: I will reioyce there-

therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with woordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe they take nowe my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: & hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his

his office.

8 Let his children be fatherlesse: and his wife a widdowe.

9 Let his children be vagabondes, and begge their breade: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the strangers spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie bee destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the sight of the Lorde: and let not the sinne of his mother be done away.

14 Let them alway be before the Lorde: that hee may roote out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it bee farre from him.

17 He clothed him selfe with curling like as with a raiment: and it shal come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the gyrdle that he is alway gyrded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lorde God) according

cording vnto thy name: for sweete is thy mercie.
21 O deliuer me, for I am helpelesse and poore: & my heart is wounded within me.
22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.
23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.
24 I became also a rebuke vnto them: they that looked vpon me, shaked their heades.
25 Helpe me (O Lorde my God:) oh saue me according to thy mercy.
26 And they shall knowe howe that this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let thē be confounded that rise vp against me, but let thy seruant reioyce.
28 Let mine aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.
29 As for me, I will giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.
30 For hee shall stande at the right hande of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lorde sayd vnto my Lorde: sit thou on my right hande, vntill I make thine enemies thy footestoole. Morning prayer.
2 The Lorde shall send the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.
3 In the day of thy power shall the people offer thee free will offrings with an holy worshippe: the dewe

dewe of thy birth is of the wombe of the morning.

4 The Lord ſware, & will not repent: thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wounde euen kings in the day of his wrath.

6 He ſhall iudge among the heathen, hee ſhall fill the places with the dead bodies: and ſmite in ſunder the heades ouer diuers countreis.

7 He ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. Pſal. 111.

I will giue thankes vnto the Lorde with my whole heart: ſecretly among the faithfull, and in the congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthie to be praiſed and had in honour: and his righteouſneſſe endureth for euer.

4 The mercifull and gratious Lord hath ſo done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindefull of his couenant.

6 Hee hath ſhewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The works of his hands are veritie and iudgement: all his commandements are true.

8 They ſtand faſt for euer and euer: and are done in trueth and equitie.

9 He ſent redemption vnto his people: he hath commanded his couenãt for euer, holy and reuerent is his name.

10 The feare of the Lorde is the beginning of wiſedome:

wisedome: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: hee hath great delight in his commandements.

2 His seede shall bee mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plentcousnes shall be in his house: and his righteousnes endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenes: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his words with discretion.

6 For hee shall neuer be mooued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroade and giuen to the poore: and his righteousnes remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (ye seruants:) O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time foorth for euermore.

3 The Lordes name is praised: from the rysing vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: & yet humbleth him selfe to beholde the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from amōg the strange people.

2 Juda was his sanctuary: & Israel his dominion.

3 The sea sawe that, and fledde: Jordane was driuen backe.

4 The mountaines skipped like Rammes: and the litle hilles like yong sheepe.

5 What ayleth thee, O thou sea, that thou fleddest: and thou Jordane, that thou was driuen backe?

6 Ye mountaines that ye skipped like Rammes: and ye litle hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the praise: for thy louing mercy, and for thy truethes sake.

2 Where-

2 Wherefore shall the Heathen say: where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and golde: euen ỹ worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, & heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neyther speake they through their throte.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindeful of vs, & he shall blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.

13 He shall blesse them that feare the Lorde: both small and great.

14 The Lorde shall increase you more and more: you and your children.

15 Ye are the blessed of the Lorde: which made heauen and earth.

16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

17 The dead prayse not thee, O Lorde: neyther all they that goe downe into the silence.

18 But we will prayse the Lorde: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lorde hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate holde vpon me.

4 I shall finde trouble and heauines, and I shall call vpon the name of the Lord: O Lorde I beseeche thee deliuer my soule.

5 Gracious is the Lorde and righteous: yea our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lorde: in the lande of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayde in my haste, all men are lyers.

11 What rewarde shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lord.

13 I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his saints.

14 Beholde

14 Beholde (O Lorde) howe that I am thy ſeruaunt: I am thy ſeruaunt, and the ſonne of thine handmaid, thou haſt broken my bones in ſunder.

15 I will offer to thee the ſacrifice of thankſgiuing: and will call vpon the name of the Lord.

16 I will paye my vowes vnto the Lorde, in the ſight of all his people: in the courts of the Lordes houſe, euen in the middes of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord all ye Heathen: praiſe him all ye nations.

2 For his merciful kindenes is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lorde, for he is gracious: becauſe his mercie endureth for euer.

2 Let Iſrael now confeſſe that he is gracious: and that his mercie endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord confeſſe: that his mercie endureth for euer.

5 I called vpon the Lorde in trouble: & the Lorde heard me at large.

6 The Lord is on my ſide: I will not feare what man doth vnto me.

7 The Lorde taketh my part with them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lorde: then to put any confidence in man.

9 It is better to truſt in the Lorde: then to put

any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on euerye side, they kept mee in (I say) on euery side: but in the name of the Lorde will I destroy them.

12 They came about mee like Bees, & are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lorde was my helpe.

14 The Lorde is my strength and my song: and is become my saluation.

15 The voyce of ioye and health is in the dwellings of the righteous: the right hand of the Lorde bringeth mightie things to passe.

16 The right hand of the Lorde hath the preeminence: the right hande of the Lord bringeth mightie thinges to passe.

17 I will not dye, but liue: and declare the works of the Lord.

18 The Lorde hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnes: that I may go into them, and giue thankes vnto the Lorde.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the buylders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lorde hath made:

we will reioyce and be glad in it.

25 Helpe me nowe, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the name of the Lorde: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those ỹ are vndefiled in the way: & walke in the law of the Lord. Euening prayer.

2 Blessed are they ỹ keepe his testimonies: & seeke him w̄ their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commaundements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfaigned heart: when I shall haue learned the iudgementes of thy righteousnes.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundements.

3 Thy words haue I hid within mine heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy worde.

Retribue seruo tuo.

O Do wel vnto thy seruant: that I may liue, and keepe thy worde.

2 Open thou mine eyes: that I may see the wonderous things of thy lawe.

3 I am a straunger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: & my counsaylers.

Adhesit

Adhesit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy worde.

2 I haue knowledged my waies, and thou heardest me: O teache me thy statutes.

3 Make mee to vnderstande the way of thy commaundements: and so shall I talke of thy wonderous workes.

4 My soule melteth away for verie heauinesse: comfort thou me according vnto thy worde.

5 Take from mee the way of lying: and cause thou me to make much of thy lawe.

6 I haue chosen the way of trueth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lorde confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lorde, the way of thy statutes: and I shal keepe it vnto the ende. Morning prayer.

2 Giue mee vnderstanding, & I shal keepe thy lawe: yea, I shall keepe it with my whole heart.

3 Make mee to go in the path of thy commaundementes: for therein is my delire.

4 Encline my heart vnto thy testimonies: and not to couetousnes.

5 O turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way.

6 O stablish thy worde in thy seruaunt: that I may feare thee.

7 Take away the rebuke that I am afraide of: for thy iudgements are good.

8 Beholde, my delight is in thy commaundements: O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy worde.

2 So shall I make answere vnto my blasphemers: for my trust is in thy worde.

3 O take not the worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commaundements.

6 I wil speake of thy testimonies also, euen before kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My handes also will I lift vp vnto thy commaundementes, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruaunt, as concerning thy woorde: wherein thou hast caused mee to put my trust.

2 The same is my comfort in my trouble: for thy worde hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy law.

4 For I remembred thine euerlasting iudgemēts, O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy law.

6 Thy

6 Thy ſtatutes haue bene my ſongs: in the houſe of my pilgrimage.

7 I haue thought vpon thy name, O Lorde, in the night ſeaſon: and haue kept thy law.

8 This I had: becauſe I kept thy commaundements.

Portio mea domine.

THou art my portion, O Lorde: I haue promiſed to keepe thy lawe.

2 I made my humble petition in thy preſence with my whole heart: O be mercifull vnto me accoꝛding to thy woꝛde.

3 I called mine owne wayes to remembꝛance: and turned my feete vnto thy teſtimonies.

4 I made haſte, and pꝛolonged not the time: to keepe thy commaundements.

5 The congregation of the vngodly haue robbed me: but I haue not foꝛgotten thy law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commaundements.

8 The earth, O Lorde, is full of thy mercie: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lorde, thou haſt dealt graciouſly with thy ſeruant: accoꝛding vnto thy woꝛde.

2 O learne me true vnderſtanding & knowledge: foꝛ I haue beleeued thy commaundements.

3 Beforꝛe I was troubled, I went wꝛong: but nowꝛ haue I kept thy woꝛde.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The pꝛoude haue imagined a lie agaynſt mee: but

but I will keepe thy commaundementes with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy law.

7 It is good for mee that I haue bene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto mee: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Euening prayer.

THy hands haue made me, and fashioned me: O giue mee vnderstanding, that I may learne thy commaundements.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy worde.

3 I knowe (O Lorde) that thy iudgementes are right: and that thou of verie faithfulnes hast caused me to be troubled.

4 O let thy mercifull kindnes be my comfort: according to thy worde vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy law is my delight.

6 Let the proude be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy worde.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet do I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pits for me: which are not after thy law.

6 All thy commaundements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In eternum domine.

O Lorde, thy worde: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layde the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy law: I should haue perished in my trouble.

5 I will neuer forgette thy commandements: for with them thou hast quickened me.

6 I am thine, Oh saue me: for I haue sought thy commandements.

7 The vngodly laid wayte for me, to destroy me: but I will consider thy testimonies.

8 I see that all thinges come to an ende: but thy commandement is exceeding broade.

Quomodo dilexi.

LORD what loue haue I vnto thy law: all the day long is my studie in it,

2 Thou

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euil way: that I may keepe thy woorde.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweete are thy wordes vnto my throte: yea, sweeter then honie vnto my mouth.

8 Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy worde is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lorde: and teach me thy iudgements.

5 My soule is alway in my hande: yet doe I not forget thy lawe.

6 The vngodly haue layde a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claymed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euill things: but thy lawe do I loue.

2 Thou art my defence and shielde: and my trust is in thy worde.

3 Away from mee ye wicked: I will keepe the commaundements of my God.

4 O stablish mee according vnto thy worde, that I may liue: and let mee not be disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceite.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proude do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the worde of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lorde to lay to thine hande: for they haue destroyed thy law.

7 For I loue thy commaundements: aboue golde and precious stone.

8 Therefore holde I straight all thy commaun-

dements:

dements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy commaundements.

4 O looke thou vpon mee, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy name.

5 Order my steppes in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commaundements.

7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es domine.

RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

4 Thy worde is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget thy commaundements.

6 Thy righteousnesse is an euerlasting righteousnes: and thy law is the trueth.

7 Trouble and heauines haue takē hold vpon me: yet is my delight in thy commaundements.

8 The righteousnesse of thy testimonies is euerlasting: O graunt mee vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Cal with my whole heart: heare me, O Lord, I will keepe thy statutes. Euening prayer.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning do I crie vnto thee: for in thy word is my trust.

4 Mine eyes prcuent the night watches: that I might be occupied in thy wordes.

5 Heare my voyce (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They drawe nigh that of malice persecute me: & are farre from thy lawe.

7 Be thou nigh at hande, O Lord: for all thy commaundements are true.

8 As concerning thy testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I do not forget thy law.

2 Auenge thou my cause and deliuer mee: quicken me according vnto thy worde.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quickē me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because

because they keepe not thy law.

7 Consider, O Lord, howe I loue thy commaundements: O quicken me according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies I hate and abhorre them: but thy lawe do I loue.

4 Seuen times a day do I prayse thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lorde, I haue looked for thy sauing health: and done after thy commaundements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy worde: for all thy commaundements are righteous.

5 Let thine hande helpe mee: for I haue chosen thy

thy commandementes.

6 I haue longed for thy sauing health, O Lorde: and in thy law is my delight.

7 O let my soule liue, & it shal praise thee: and thy iudgementes shall helpe me.

8 I haue gone astray like a sheepe that is lost: oh seek thy seruãt, for I do not forget thy cõmandemẽts.

Ad dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lippes: & from a deceitefull tongue.

3 What reward shalbe giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hote burning coles.

4 Wo is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the tentes of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto thẽ thereof: they make them ready to battaile.

Leuaui oculos. Psalm. 121.

I Will lift vp mine eyes vnto the hilles: from whẽce commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee wil not sleepe.

4 Beholde, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by daye:

neither the moone by night.

7 The Lord shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto me: wee will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnity in it selfe.

4 For thither the tribes go vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the name of the Lord.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within the walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I wil wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruãts looke vnto the hand of their masters, and as the eies of a maiden vnto the hãd of her mistres: euen so our eies wait vpõ the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of

of the wealthie: and with the despitefulnes of the proude.

Nisi quia dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel saye:) if the Lorde him selfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a byrd out of the snare of the fouler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall bee euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hylles stand about Hierusalem: euen so stãdeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Do wel, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shal leade them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth fylled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lorde hath done great things for them.

4 Yea, the Lorde hath done great thinges for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 He that nowe goeth on his way weeping, and beareth forth good seede: shall doubtlesse come again with ioye, and bring his sheaues with him.

Nisi dominus. Psal. 127.

EXcept the Lorde builde the house: their labour is but lost that builde it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of ỹ Gyaunt: euen so are the yong children.

6 Happie is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: & walke in his wayes.

2 For thou shalt eate the labours of thine handes: O wel is thee, and happie shalt thou be.

3 Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shal the man bee blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie al thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. Psal. 129.

MAnie a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

5 Let thē be confounded and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

7 Wherof the mower filleth not his hand: neyther he that byndeth vp the sheaues, his bosome.

8 So that they which go by, saye not so much as the Lord prosper you: we wish you good lucke in the name of the Lord.

De profundis. Psal. 130.

OUt of ỹ deep haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lorde wilt be extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lorde, my soule doeth wayte for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say before the morning watch.

7 O Israel trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrd remember Dauid: and al his trouble.

2 Howe he sware vnto the Lord: and vowed a vowe vnto the almightie God of Jacob.

3 I will

3 I will not come within the tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neyther the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lorde: an habitation for the mightie GOD of Jacob.

6 Loe, we heard of the same at Ephrata: & found it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his foote stoole.

8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.

9 Let thy Priestes be clothed with righteousnes: and let thy saintes sing with ioyfulnes.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithful othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children will keepe my couenant and my testimonies that I shal learne them: their children also shall sitte vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here wil I dwel, for I haue a delight therein.

16 I will blesse her vitailes with encrease: and will satisfie her poore with bread.

17 I will decke her Priestes with health: and her saintes shall reioyce and sing.

18 There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon him selfe shall his crowne florishe.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, & wēt down to the skirts of his clothing.

3 Like as the dewe of Hermon: which fel vpon the hill of Sion.

4 For there the Lorde promised his blessing: & life for euermore.

Ecce nunc. Psal. 134.

BEholde (nowe) prayse the Lord: all ye seruants of the Lord.

2 Yee that by nyght stande in the house of the Lord: euen in the courtes of the house of our God.

3 Lift vp your hands in the sanctuarie: and praise the Lord.

4 The Lorde that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laud ye the name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courtes of the house of our God.

3 O praise the Lord, for the Lorde is gratious: O sing praises vnto his name, for it is louely.

4 For why? the Lorde hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I knowe that the Lorde is great: and that our

our Lord is aboue all gods.

6 Whatsoeuer the Lorde pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the cloudes from the endes of the worlde: and sendeth forth lightenings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharao and all his seruantes.

10 He smote diuers nations: and slewe mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and al the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lorde will auenge his people: and be gracious vnto his seruantes.

15 As for the images of the Heathen, they are but siluer and golde: the worke of mens hands.

15 They haue mouthes, and speake not: eies haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lorde yee house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the

the Lord, prayse the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.



Giue thankes vnto the Lord, for hee is gratious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lorde of all Lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lightes: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their fyrst borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mightie hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two partes: for his mercy endureth for euer.

14 And made Israel to go through the middest of it: for his mercy endureth for euer.

15 But as for Pharao & his hoste, he ouerthrewe them

them in the red Sea: for his mercy endureth for euer.
16 Which led his people through the wildernesse: for his mercie endureth for euer.
17 Which smote great kings: for his mercie endureth for euer.
18 Yea, and slue mightie kings: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercie endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.
27 O giue thankes vnto the Lorde of lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 Howe shall wee sing the Lordes song: in a strange

ſtrange land?

5 If I forget thee, O Hieruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tōgue cleaue to the roofe of my mouth: yea, if I preferre not Hieruſalem in my myrth.

7 Remember the children of Edom, O Lorde, in the day of Hieruſalem: howe they ſaid, downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miſerie: yea, happie ſhall hee bee that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhal he be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I will giue thankes vnto thee, O Lorde, with my whole heart: euen before the gods wil I ſing praiſe vnto thee.

2 I wil worſhip toward thy holy temple, & praiſe thy name, becauſe of thy louing kindnes and trueth: for thou haſt magnified thy name, and thy worde aboue all things.

3 When I called vpon thee, thou heardeſt me: and enduedſt my ſoule with much ſtrength.

4 All the kinges of the earth ſhall praiſe thee, O Lorde: for they haue heard the wordes of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lorde: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect vnto the lowly: as for the proude, he beholdeth them a farre off.

7 Though I walke in the middes of trouble, yet ſhalt thou refreſh mee: thou ſhalt ſtretch forth thine hande vpon the furiouſneſſe of mine enemies, and

thy

thy right hand shal saue me.

8 The Lorde shall make good his louing kindenesse toward mee: yea, thy mercy, O Lorde, endureth for euer, despise not then the works of thine own handes.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out, & knowen me: thou knowest my downe setting and mine vprising, thou vnderstandest my thoughtes long before. Morning prayer.

2 Thou art about my path, & about my bedde: and spyest out all my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I can not attaine vnto it.

6 Whither shall I goe then from thy spirite: or whither shall I go then from thy presence?

7 If I clime vp into heauen, thou art there: if I go downe to hell, thou art there also.

8 If I take the wings of the morning: & remaine in the vttermost partes of the Sea.

9 Euen there also shal thy hand leade me: and thy right hand shall holde me.

10 If I say, peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am feare-

fully

fully & wõderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsayles vnto mee, O God: O how great is the summe of them?

18 If I tell them, they are moe in nomber then the sande: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: & thine enemies take thy name in vaine.

21 Do not I hate them, O Lord, that hate thee: & am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the grounde of my heart: proue me, and examine my thoughtes.

24 Looke well if there be any way of wickednes in me: and leade me in the way euerlasting.

Eripe me domine. Psal. 140.

DEliuer me O Lord from the euil man: and preserue me from the wicked man.

2 Which imagine mischiefe in their heartes: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe

4 Keepe me O Lord from the handes of the vngodly: preserue me from the wicked men which are purposed to ouerthrowe my goinges.

5 The proud haue layd a snare for me, and spred a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, lest they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse mee about.

10 Let hote burning coles fall vpon them: let thē bee cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am ẏ the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shal giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I cal vpon thee, haste thee vnto me: and cōsider my voyce, when I crye vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my handes bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lippes.

4 O let not mine heart be enclined to any euil thig: let

let mee not be occupied in vngodly workes, with the men that worke wickednes, least I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will praye yet against their wickednesse.

7 Let their iudges be ouerthrowen in stonie places: ẏ they may heare my wordes, for they are sweet.

8 Our bones lye scattered before the pit: like as whē one breaketh and heweth wood vpon the earth.

9 But mine eies looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare which they haue layde for mee: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaintes before him: & shewed him of my trouble.

3 When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and sawe there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and saide: thou art my hope, and my portion in the land of the liuing.

7 Consi-

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto me for thy truth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laide me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirite vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the works of thy hands.

6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me O Lorde, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I bee like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee forth into the land of righteousnes.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens, O Lord, and come downe: touche the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer mee, and take me out of the great waters, from the hande of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednes.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto kinges: and hast

hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue me and deliuer mee from the hande of straunge children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring foorth thousands, and ten thousands in our streetes.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that bee in such a case: yea blessed are the people which haue the Lorde for their God.

Exaltabo te deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Euery day will I giue thankes vnto thee: & praise thy name for euer and euer.

3 Great is the Lord, and marueilous worthie to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto an other: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine aboundant kindenesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gratious and mercifull: long suffering, and of great goodnes.

9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lorde: and thy saints giue thankes vnto thee.

11 They shewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorie, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wayte vpon thee, O Lorde: & thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest al things liuing with plenteousnes.

17 The Lorde is righteous in al his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfil the desire of them that feare him: he also will heare their crye, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungrie.

7 The Lorde looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shal be king for euermore: and throughout all generations.

Laudate dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull. Euening prayer.

2 The Lord doth build vp Hierusalem: and gather together the outcastes of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lorde, and great is his power: yea, and his wisdome is infinite.

6 The Lorde setteth vp the meeke: and bringeth

the vngodly downe to the ground.

7 O sing vnto the Lorde with thankesgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: & maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

11 But the Lordes delight is in them that feare him: and put their trust in his mercie.

12 Prayse the Lorde, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He sendeth forth his commaundement vpon earth: and his worde runneth very swiftly.

16 He giueth snow like wool: and scattereth the hoare frost like ashes.

17 Hee casteth foorth his yce like morsels: who is able to abide his frost?

18 He sendeth out his worde, and melteth them: he blowcth with his winde, and the waters flowe.

19 He shewcth his worde vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum. Psal 148.

O Prayse the Lorde of heauen: prayse him in the height.

2 Praise him all ye angelles of his: praise him all his hoste.

3 Praise him Sunne and Moone: prayse hym al ye starres and light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the name of the Lorde: for he spake the worde, and they were made, he commaunded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a lawe which shall not be broken.

7 Praise the Lorde vpon earth: ye Dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his worde.

9 Mountaines and all hilles: fruitefull trees, and all Cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kinges of the earth, and all people: princes, and all iudges of the worlde.

12 Yong men and maidens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his saintes shall praise hym: euen the children of Israel, euen the people that serueth him.

Cantate domino. Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of saintes praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them praise his name in the daunce: let

them ſing prayſes vnto him with Tabret and Harpe.

4 For the Lorde hath pleaſure in his people: and helpeth the meeke hearted.

5 Let the ſaintes be ioyfull with glorye: let them reioyce in their beddes.

6 Let the prayſes of God be in their mouth: and a two edged ſworde in their handes.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kinges in chaynes: and their nobles with linkes of yron.

9 That they may be auenged of them, as it is written: ſuch honour haue all his ſaintes.

Laudate dominum. Pſal. 150.

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his noble actes: praiſe hym according to his excellent greatneſſe.

3 Praiſe him in the ſound of the Trumpet: praiſe him vpon the Lute and Harpe.

4 Prayſe hym in the Cymbalcs and daunces: praiſe him vpon the ſtrings and pipe.

5 Praiſe him vpon the well tuned Cymballes: praiſe him vpon the loude Cymballes.

6 Let euery thing that hath breath: praiſe the Lorde.

FINIS.

A prayer conteining the duetie of euerie true Christian.

O Most mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy dearelye beloued sonne Jesus Christe my onely sauiour and redeemer: and most humblye beseeche thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembraunce, through the merites of his bloodye death and passion.

Poure vpon me (O Lorde) thy holy spirit of wisdome and grace: Gouerne and leade me by thy holy worde, that it may be a lanterne vnto my feete, and a light vnto my steppes. Shewe thy mercie vpon me, and so lyghten the naturall blindenesse and darkenesse of my heart through thy grace, that I may dayly be renewed by the same spirite and grace: By the which (O Lorde) purge the grosnesse of my hearing and vnderstanding, that I may profitablye read, heare, and vnderstande thy worde and heauenly will, beleeue, and practise the same in my lyfe and conuersation, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my lyfe may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt mee thy peace all my dayes: Graciously pardon mine infirmities, & defende me in al dangers of bodie, goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtill baytes and sleyghtes of that olde enemie of mankinde Sathan that roaring lyon, euer seeking whom he may deuoure.

And

And here (O Lorde) I prostrate, with most humble minde craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: And especially according to my bounden ductie, beseech thee for his sake to blesse, saue, and defende the principal member thereof, thy seruant our most deare and soueraigne Ladie Queene Elizabeth, encrease in her Royall heart true faith, godly zeale, and loue of the same: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euerye other member of this thy Church of Englande, that they and wee in our seueral callings, may truely, and godly serue thee: Plant in our hearts true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: Encrease in vs true fayth and religion: Replenish our mindes with all goodnes, and of thy great mercie keepe vs in the same till the ende of our lyues: Giue vnto vs a godlye zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commende vnto thy fatherly protection, all that thou hast giuen mee, as wife, children, and seruantes: Ayde me O Lorde, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this worlde I must alwayes be at warre and strife, not with one sorte of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuill which is the Prince of darkenes, and with wicked men executours of his most damnable will: Graunt mee

therefore

therefore thy grace, that being armed with thy defence, I may ſtand in this battell with an inuincible conſtancie againſt all corruption, which I am compaſſed with on euery ſide, vntill ſuch time as I hauing ended the combate, which during this life I muſt ſuſteine, in the ende I may attaine to thy heauenly reſt, which is prepared for mee and all thine elect, through Chriſt our Lorde and onely Sauiour. Amen.

Certaine godly prayers
For ſundry dayes

¶ Munday.

ALmightie God, the Father of mercie, and God of all comfort, which onely forgiueſt ſinne: forgiue vnto vs our ſinnes, good Lorde, forgiue vnto vs our ſinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghoſt, we may haue power and ſtrength hereafter to reſiſte ſinne, by our Sauiour and Lorde Jeſus Chriſt Amen.

Tueſday.

OLorde God, which deſpiſeſt not a contrite heart, and forgetteſt the ſinnes and wickednes of a ſinner, in what houre ſoeuer he doeth mourne and lament his olde maner of liuing: graunt vnto vs (O Lorde) true contrition of heart, that wee may vehemently deſpiſe our ſinfull life paſt, and wholly be conuerted vnto thee, by our ſauiour and Lord Jeſus Chriſt. Amen.

wedneſday.

O Mercifull father, by whoſe power and ſtrength we may ouercome our enemies both bodily and ghoſtly: graunt vnto vs, O Lorde, that according to our promiſe made in our baptiſme, we may ouercome the chiefe enemies of our ſoule, that is, the deſires of the worlde, the pleaſures of the fleſh, and the ſuggeſtions of the wicked ſpirite: and ſo after, leade our liues in holineſſe and righteouſneſſe, that we may ſerue thee in ſpirite and trueth, and that by our ſauiour and Lorde Jeſus Chriſt, Amen.

Thurſday.

O Almightie and euerlaſting God, which not only giueſt euery good and perfect gift, but alſo encreaſeſt thoſe giftes that thou haſt giuen: we moſt humbly beſeech thee (mercifull God) to encreaſe in vs the gift of faith, that we may truely beleeue in thee, and in thy promiſe made vnto vs: and that neyther by our negligence, nor infirmitie of the fleſh, nor by grieuouſnes of temptation, neyther by the ſubtill craftes and aſſaultes of the deuill, we be driuen from faith in the blood of our ſauiour and Lord Jeſu Chriſt, Amen.

Friday.

GRaunt vnto vs, O mercifull God (wee moſt heartily beſeech thee) knowledge and true vnderſtanding of thy woorde, that all ignorance expelled, we may know what thy will and pleaſure is in all things, and how to do our dueties, & truely to walke in our vocation: and that alſo we may expreſſe in our liuing, thoſe thinges that wee doe know,

know, that we be not onely knowers of thy woorde good Lorde, but also be worckers of the same, by our Sauiour and Lorde Iesus Christ. Amen.

Saturday.

O Almightie God, which hast prepared euerlasting life to all those that be thy faithfull seruants: graunt vnto vs Lorde, sure hope of the life euerlasting, that wee beeing in this miserable worlde, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merites and deseruing of our Sauiour and Lord Iesus Christ, Amen.

O Mercifull God, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie that wee fall not into infidelitie and desperation, but that alwayes with a constant fayth, wee may call for helpe vnto thee: graunt this, O Lorde, for our aduocates sake, and sauiour Iesus Christ, Amen.

Sunday.

O Almightie and mercifull Lorde, which giuest vnto thy elect people the holy ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lorde, thy holy spirite, that he may beare witnes with our spirite, that we be thy children, and heires of thy kingdome, and that by the operation of this spirite, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, euil affections, contrary vnto thy will, by our Sauiour and Lorde Iesu Christ, Amen.

A prayer

A prayer for truſt in God.

THe beginning of the fall of man, was truſt in himſelf. The beginning of the reſtoring of man, was diſtruſt in him ſelfe, and truſt in God. O moſt gratious and moſt wiſe guyde, our Sauiour Chriſt, which doeſt leade them the right way to immortall bleſſednesſe, which truely and vnfainedly truſting in thee, commit them ſelues to thee: Graunt vs, that like as we be blinde and feeble in deed, ſo we may take and repute our ſelues, that we preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee, that alway we may haue thee before our eyes, to follow thee, being our guide, to be readie at thy cal moſt obediently, and to commit our ſelues wholly vnto thee, that thou which only knoweſt the way, mayeſt lead vs the ſame way vnto our heauēly deſires: to thee with the Father and the holy Ghoſt, be glory for euer, Amen.

FINIS.

Certeine

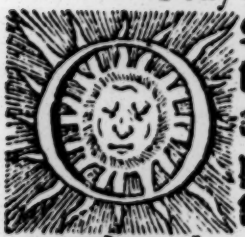
Certeine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayd euery morning.

O Almightie God our heauenly father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly commandements, through wicked thoughts, vngodly lustes, sinful words and deedes, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrowe iudgement with mee, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perishe & be damned for euer: So litle helpe, comfort, or succour is there either in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou didst not spare thy onely deare beloued sonne, but didst giue him vp vnto the most bitter, and most vile and slaunderous death of the crosse for me, that hee might so pay the ransome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile mee againe vnto thee, and purchase mee thy grace and fauour, & euerlasting lyfe. Wherefore, through the merite of his most bitter death and passion, & through his innocent bloodshedding, I beseech thee, O heauenly father, that thou wilt vouchsafe to be gratious and mercifull vnto me, to forgiue and pardon me all my

my sinnes, to lighten my heart with thy holy spirit, to renue, confirme, and strengthen me with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may hencefoorth with a willing and glad heart, walke as it becommeth mee in thy most godly commandements, and so glorifie & praise thee euerlastingly. And also that I may with a free conscience and quiet heart, in al maner of temptations, afflictions, or necessities, and euen in the very panges of death, cry boldely and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gyft: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray & beseeche thee, both for that and for all other my necessities, euen as thy deare beloued sonne our sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I crye, and say, Our father which art in heauen, halowed be thy name, &c.

Prayers to be said in the morning.



Mercifull Lorde God heauenly father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the tyme and dayes of my life hitherto vnder thy protection, and hast suffered mee to liue vntill this present houre. And I beseeche thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from hencefoorth into thy tuition, ruling and gouerning me

me with thy holy ſpirit, that all maner of darkenes, of miſbeliefe, infidelitie, and of carnall luſtes and affections, may bee vtterly chaſed and driuen out of my heart, and that I may be iuſtified and ſaued both body and ſoule through a right and perfect fayth, & ſo walke in the light of thy moſt godly truth, to thy glory and praiſe, and to the profite and furtherance of my neighbour, through Jeſus Chriſt our Lord and Sauiour. Amen.

ALL poſſible thanks that we are able, wee render vnto thee, O Lord Jeſus Chriſt, for that thou haſt willed this night paſt to bee proſperous vnto vs: and we beſeeche thee likewiſe to proſper all this ſame day vnto vs, for thy glory, and for the health of our ſoule, and that thou which art the true light, not knowing any going downe, & which art the ſunne eternall, giuing life, foode, and gladneſſe vnto all thinges, vouchſafe to ſhine into our mindes, that wee may not any where ſtumble to fal into any ſinne, but may through thy good guyding and conducting, come to the life euerlaſting. Amen.

O Lord Jeſus Chriſt, which art the true ſunne of the worlde, euermore ariſing, and neuer going downe, which by thy moſt holſome appearing & light, doeſt bring forth, preſerue, nouriſhe, and refreſhe all thinges, as well that are in heauen, as alſo that are on earth, wee beſeeche thee mercifully & fauourably to ſhine into our hearts, that the night and darkeneſſe of ſinnes, and the myſtes of errours on euery ſide driuen away, thou brightly ſhining within our hearts, we may all our life ſpace go without any ſtumbling or offence, and may decently and ſeemely walke (as in the day

time) being pure and cleane from the woorkes of darkenes, and abounding in all good woorks which God hath prepared for vs to walke in, which with the father and with the holy ghost liuest and raignest for euer and euer. Amen.

O God and Lorde Jesus Christ, thou knowest, yea, and hast also taught vs howe great the infirmitie and weakneſſe of man is, and howe certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be auoyded, but that he must headlong runne & fal into a thousande vndoings and mischiefs. O our father haue thou pitie & compassion vpon the weaknes of vs thy children, be thou prest & ready to helpe vs, alwaies shewing thy mercy vpon vs, and prospering whatsoeuer wee godly go about: so that thou giuing vs light, wee may see what things are truly good in deede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obteine them: for we hauing nothing but mistrust in our selues, do yeeld and commit our selues full and whole vnto thee alone, which woorkest all thinges in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Jesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) didest suffer thy selfe to bee tempted of Satan, and who only and alone of all men didst vtterly ouercome and vanquishe sinne, death, the worlde, the deuill, and all the kingdome of hell: and what-

whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neyther hath it bene thy will to haue any of thy seruauntes to keepe battaile, or fight with any of the forelayde euils, but of purpose to rewarde vs with a crowne of the more glorye for it: And to the intent that thou mightest likewise ouerthrowe Satan in thy members, as thou haddest afore done in thine owne person, giue thou (wee beseeche thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandreth to & fro, seeking whom hee may deuoure. Thou being that same serpent, the true giuer of health & life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, wilinesse against the deceitefull awayting of the most subtyle serpent. Thou being a Lambe as whyte as snowe, the vanquisher of Satans tyranny, giue vnto vs thy litle sheepe the strength and vertue of thy spirite, that being in our owne selues weake and feeble, & in thee strong and valiant, we may withstand and ouercome all assaultes of the deuill, so that our ghostly enemie may not glorye on vs, but being conquered through thee, wee may giue thankes to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and raignest God for euer, without ende. Amen.

A prayer for the obteining of wisedome.

O God of our fathers, & Lorde of mercie, thou that hast made all thinges with thy woorde, and ordeined man through thy wisdome, that hee shoulde haue dominion ouer the creatures which thou haste made, that hee shoulde order the Sapi. ix.

worlde according to equitie and righteousnesse, and execute iudgement with a true heart: giue me wisdome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmaide, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgement and lawes: yea though a man bee neuer so perfect among the children of men, yet if thy wisedome bee not with him, hee shall be nothing woorth. Oh sende thy wisedome out of thy holy heauens, and from the throne of thy maiestie, that shee may bee with mee, and labour with mee, that I may know what is acceptable in thy syght, for shee knoweth and vnderstandeth all thinges, and shee shall conduct mee right soberly in thy woorkes, and preserue me in her power, so shall my woorkes bee acceptable. Amen.

A praier against worldly carefulnes.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that wee may cast off the great blindnesse of our mindes, and carefulnes of worldly thinges, and may put our whole studie and care in keeping of thy holy lawe, and that wee may labour and trauaile for our necessities in this life, like the birdes of the ayre, and the lilyes of the fielde, without care. For thou hast promised to bee carefull for vs, and hast commaunded that vpon thee wee shoulde cast all our care: which liuest and raignest worlde without ende. Amen.

A praier necessarie for all persons

O Merciful God, I a wretched sinner reknowledge my selfe bounde to keepe thy holye commaundementes, but yet vnable to perfourme them,

them,and to be accepted for iuſt, without the righteouſnes of Jeſu Chriſt thy onely ſonne, who hath perfectly fulfilled thy law,to iuſtifie all men that beleeue and truſt in him.Therefore graunt me grace, I beſeech thee, to be occupied in doyng of good woorkes, which thou commaundeſt in holy ſcripture, all the dayes of my life,to thy glory, and yet to truſt onely in thy mercie,& in Chriſtes merites, to be purged from my ſinnes,and not in my good woorkes,be they neuer ſo many. Giue me grace to loue thy holie worde feruently,to ſearche the ſcriptures diligently, to reade them humbly, to vnderſtande them truely, to lyue after them effectually. Order my life ſo, O Lorde, that it may be alway acceptable vnto thee.Giue mee grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe thinges that pleaſe thee, be they neuer ſo contrarye to my deſyres. Teach me ſo to pray, that my petitions may be graciouſly heard of thee. Kepe mee vpright among diuerſities of opinions and iudgementes in the world, that I neuer ſwarue from thy trueth taught in holy ſcripture.In proſperitie,O Lorde, ſaue me, that I waxe not proude. In aduerſitie helpe mee, that I neither diſpaire nor blaſpheme thy holy name, but taking it pacientlye, to giue thee thankes, and truſt to be deliuered after thy pleaſure. When I happen to fall into ſinne through frailtie, I beſeeche thee to woorke true repentaunce in my heart,that I may be ſorie without deſperation, truſt in thy mercie without preſumption, that I may amende my life, and become truely religious without hypocriſie, lowlie in heart without feigning,faithfull and truſtie without deceite,merie without lightneſſe, ſadde without miſtruſt,ſober without ſlouthfulneſſe, content with

mine owne without couetousnesse, to tell my neighbour his faultes charitablye without dissimulation, to instruct my household in thy lawes truely, to obey our Quene & all gouernours vnder her vnfainedly, to receiue all lawes and common ordinaunces, (which disagreeth not from thy holy woorde) obedicntly, to pay euery man that which I owe vnto hym truely, to backbite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lorde graunt me thus to do, for the glorie of thy holie name. Amen.

¶ A prayer for pacience in trouble.

HOw hast thou (O Lorde) humbled and plucked me downe? I dare nowe vnneathes make my prayers vnto thee, for thou art angrie with mee, but not without my deseruing. Certainely I haue sinned, Lorde, I confesse it, I will not denie it: but, oh my God, pardon my trespasses, release my debtes, render now thy grace agayne vnto mee, stop my woundes, for I am all to plagued and beaten: yet Lorde this notwithstanding I abide pacientlye, and giue mine attendance on thee, continually wayting for reliefe at thy hande, and that not without skill, for I haue receiued a token of thy fauour and grace towardes me, I meane, thy woorde of promyse concerning Christ, who for me was offered on the crosse for a raunsome, a sacrifice & price for my synnes: wherefore according to that thy promise, defende mee Lorde by thy right hande, and giue a gracious eare to my requestes, for all mans staies are but vaine. Beat downe therefore mine enemies thine owne selfe with thy power, which art mine onely aydour and protectour, O Lord God almightie, Amen.

A prayer

A prayer to be ſaid at night going to bed.

O Mercifull Lord God heauenly father, whether we ſleepe or wake, liue or die, we are alwayes thine. Wherefore I beſeech thee hartilie that thou wilt vouchſafe to take care and charge of me, and not to ſuffer me to periſh in the workes of darknes, but to kindle the light of thy countenance in my heart, that thy godlie knowledge may dayly encreaſe in me, through a right and pure faith, and that I may alwaies be found to walke and liue after thy will and pleaſure, through Jeſus Chriſt our Lord and Sauiour, Amen.

A prayer to be ſayde at the houre of death.

O Lorde Jeſu, which art the onelie healthy of all men liuing, and the euerlaſting life of them which die in faith: I wretched ſinner giue and ſubmit my ſelfe wholie vnto thy moſt bleſſed will. And being ſure that the thing can not periſhe which is committed vnto thy mercie, willinglye nowe I leaue this fraile and wicked fleſhe, in hope of the reſurrection, which in better wiſe ſhall reſtore it to me againe. I beſeeche thee, moſte mercifull Lorde Jeſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all temptation, and that thou wilt couer and defende mee with the buckler of thy mercie agaynſt all the aſſaultes of the deuil. I ſee and knowe-ledge that there is in my ſelfe no helpe of ſaluation, but all my confidence, hope and truſt is in thy moſt mercifull goodneſſe. I haue no merites nor good workes which I may alledge before thee. Of ſinnes & euill works (alas) I ſee a great heape, but through thy mercie I truſt to be in the number of them to whom thou wilt not impute their ſinnes, but take

and accept me for righteous and iust, and to bee the inheritour of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach & teach, thou didst pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou suffredst most grieuous paines & tormentes for my sake. And finally thou gauest thy most precious bodie to die, & thy blood to be shed on the crosse for my sake. Nowe most merciful sauiour, let all these things profit me, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spottes and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnes. Let the merites of thy passion & blood, be the satisfaction for my sinnes. Giue me lord thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not colde in me. Finally, that the weakenes of my flesh be not ouercome with the feare of death. Grant me, mercifull sauiour, that when death hath shut vp the eies of my bodie, yet that the eies of my soule may still beholde & looke vpon thee, that when death hath taken away the vse of my tongue and speach, yet that my heart may crie and say vnto thee, In manus tuas domine, commēdo spiritum meum, (that is to say) O Lorde into thy handes I giue and commit my soule: Domine Iesu accipe spiritum meum, Lord Iesu receiue my soule vnto thee.

Amen.

FINIS.

May hath xxxi. dayes.

ryseth				4.mi.36					
falleth				7.mi.24					

i	b				Eccle.7.	Act. viii.	Eccl.ix.	Iude.i.	
ii	c	vi	No.		3.kin.ix.	xxviii	3.kin.10	Rom.i.	
iii	d	v	No.	Inuentiõ of	xi	Matth.i.	xii	ii	
iiii	e	iiii	No.	the Crosse.	xiii	ii	xiiii	iii	
v	f	iii	No.		xv	iii	xvi	iiii	
vi	g	Pyd.	No.	Iohn Euan.	xvii	iiii	xviii	v	
vii					xix	v	xx	vi	
viii	b	viii	Id.		xxi	vi	xxii	vii	
ix	c	vii	Id.		4.kin.i.	vii	4.king.ii	viii	
x	d	vi	Id.		iii	viii	iiii	ix	
xi	e	v	Id.		v	ix	vi	x	
xii	f	iiii	Id.		vii	x	viii	xi	
xiii	g	iii	Id.		ix	xi	x	xii	
xiiii		Pyd.	Id.		xi	xii	xii	xiii	
xv	b				xiii	xiii	xiiii	xiiii	
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv	
xvii	d	xvi	kl.		xvii	xv	xviii	xvi	
xviii	e	xv	kl.		xix	xvi	xx	i.Cor.i.	
xix	f	xiiii	kl.	Dunstane.	xxi	xvii	xxii	ii	
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii	
xxi		xii	kl.		xxv	xix	i.Esd.i.	iiii	
xxii	b	xi	kl.		i.Esd.iii	xx	iiii	v	
xxiii	c	x	kl.		v	xxi	vi	vi	
xxiiii	d	ix	kl.		vii	xxii	ix	vii	
xxv	e	viii	kl.		ii.Esd.i.	xxiii	ii.Esd.ii.	viii	
xxvi	f	vii	kl.	Augustine.	iiii	xxiiii	v	ix	
xxvii	g	vi	kl.		vi	xxv	viii	x	
xxviii		v	kl.		ix	xxvi	x	xi	
xxix	b	iiii	kl.		xii	xxvii	Hest.i.	xii	
xxx	c	iii	kl.		Hest.ii.	xxviii	iii	xiii	
xxxi	d	Pyd.	kl.		iiii	Mark.i.	v	xiiii	

BODLEIANA

Iune hath xxx. daves.

Sun	ryseth		3.mi.34		Morning prayer.		Eucning prayer.	
	falleth		4.mi.26		ii. Lesson.		ii. Lesson.	
Psalms.								
i	e	Kalend.		Peter.6.	Mark. ii.	Pet.vii.	i.Coz.xv
ii	f	iiii No.		viii	iii	ix	xvi
iii	g	iii No.	Nichomede.	Job i.	iiii	Job ii.	ii.Coz.i.
iiii	a	Pzid. No.		iii	v	iiii	ii
v	b	Nonas.	Bonifacc.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	a	iii Id.	Barnab.apo.	Eccle.x.	Act, xiiii.	Eccl. xii.	Act.xv.
xii	b	Pzid. Id.		Job 17.	Mar. xii.	Job xix.	ii.Coz.ix.
xiii	c	Idus.	Solstitiũ æsti.	xx. (18.	xvi	xi	x
xiiii	d	xviii kl.	Julii.	xxii	xiiii	xviii	xi
xv	e	xvii kl		xxiiii.xxv.	xv	26.27.	xii
xvi	f	xvi kl.		xxviii	xvi	xix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxi	Gala.i.
xviii	a	xiiii kl.		xxxii	ii	xxiii	ii
xix	b	xiii kl.		xxxiii	iii	xxv	iii
xx	c	xii kl.	Edwarde.	xxxvi	iiii	xxvii	iiii
xxi	d	xi k'.		xxxviii	v	xxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Pzou.i.	Ephe.i.
xxiiii	g	viii k'.		Mala.iii.	Mat.iii.	Mala.4.	Mat.14.
xxv	a	vii kl.		Pzou.ii.	Luk.viii.	Pzou.iii.	Ephe.ii.
xxvi	b	vi k'.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.		Eccle.xv.	Actes iii.	Eccl.xix.	Acts. iiii.
xxx	f	Pzid. kl.		Pzou.x.	Luk.xii.	Pzou.xi.	Ephe. vi.

Iuly hath xxxi. dayes.

Sun { ryseth / falleth } Mone { 4.mi.38 / 7.mi.42 }

					Morning prayer.		Euening prayer.	
		Psalmes.			i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson.
i	g	Kalend.	Visi.of Ma.		Prou.xii.	Luk.xiii.	Prou.xiii.	Phil.i.
ii	A	vi	No.		xiiii	xiiii	xv	ii
iii	b	v	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Colosl.i.
vi	e	Prid.	No.	Dog dayes.	xxii	xviii	xxiii	ii
vii	f	Nones.		beginne.	xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix	A	vii	Id.		xxviii	xxi	xxix	i.Thess.i.
x	b	vi	Id.		xxxi	xxii	Eccles.i.	ii
xi	c	v	Id.		Eccle.ii.	xxiii	iii	iii
xii	d	iiii	Id.		iiii	xxiiii	v	iiii
xiii	e	iii	Id.		vi	John i.	vii	v
xiiii	f	Prid.	Id.		viii	ii	ix	ii. Thess.i.
xv	g	Idus.		Swithune.	x	iii	xi	ii
xvi	A	xvii	kl.	August.	xii	iiii	Jere.i.	iii
xvii	b	xvi	kl.		Jere.ii.	v	ii	i.Tim.i.
xviii	c	xv	kl.		iiii	vi	v	ii. iii.
xix	d	xiiii	kl.		vi	vii	vii	iiii
xx	e	xiii	kl.	Margaret.	viii	viii	ix	v
xxi	f	xii	kl.		x	ix	xi	vi
xxii	g	xi	kl.	Magdalen.	xii	x	xiii	ii.Tim.i.
xxiii	A	x	kl.		xiiii	xi	xv	ii
xxiiii	b	ix	kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii	kl.	Iames Apo.	Eccl.xxi.	xiii	Eccl.xxiii.	iiii
xxvi	d	vii	kl.		Jer.xviii.	xiiii	Jere.xix.	Titus i.
xxvii	e	vi	kl.	Anne.	xx	xv	xxi	ii.iii.
xxviii	f	v	kl.		xxii	xvi	xxiii	Philem.i.
xxix	g	iiii	kl.		xxiiii	xvii	xxv	Heb.i.
xxx	A	iii	kl.		xxvi	xviii	xxvii	ii
xxxi	b	Prid.	kl.		xxviii	xix	xxix	iii

Auguſt hath xxxi. dayes.

ryſeth 4.mi.34
falleth 7.mi.26

					Morning prayer. ii. Leſſon.	Euening prayer. ii. Leſſon.	
i	c		Lammas.	Iere.xxx.	John.xx.	Iere. xxxi.	Heb.iii.
ii	d	iiii No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiiii	Actes.i.	xxxv	vi
iiii	f	Pꝛid.No.		xxxvi	ii	xxxvii	vii
v	g			xxxviii	iii	xxxix	viii
vi		viii Id.	Tranſfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v	xliii	x
viii	c	vi Id.		xliiii	vi	xlv.xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	Iames i.
xii	g	Pꝛid. Id.		Lamen.i.	x	Lamen. ii.	ii
xiii				iii	xi	iii	iii
xiiii	b	xix kl.	Septembꝛis	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.		Ezec.iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	viii	i.Pet.i.
xvii	e	xvi kl.		xiiii	xv	xviii	ii
xviii	f	xv kl.		xxxvii	xvi	xxxiiii	iii
xix	g	xiiii kl.		Dan.i.	xvii	Dan.ii.	iiii
xx		xiii kl.		iii	xviii	iii	v
xxi	b	xii kl.		v	xix	vi	ii.Pet.i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Faſt.	ix	xxi	x	iii
xxiiii	e	ix kl.		Eccl.xxv	xxii	Eccl.29.	i.Ioh.i.
xxv	f	viii kl.		Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.		xiii	xxiiii	xiiii	iii
xxvii		vi kl.		Oſe.i.	xxv	Oſe.2.3.	iiii
xxviii	b	v kl.	Auguſtine.	iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead. of	vii	xxvii	viii	2.3.Ioh.
xxx	d	iii kl.	Iohn.	ix	xxviii	x	Iude.i.
xxxi	e	Pꝛid. kl.		xi	Matth.i.	xii	Rom.i.

September hath xxx. dayes.

		ryseth / falleth		5.mi.36 / 6.mi.24	Morning prayer.	i. Lesson.	Euening prayer.	ii. Lesson.
i	f			Giles.	Osee.xiii.	Matty.ii.	Ose.xiii.	Rom.ii.
ii	g	iiii	No.		Joel.i.	iii	Joel ii.	iii
iii	a	iii	No.		iii	iiii	Amos.i.	iiii
iiii	b	Prid.	No.		Amos.ii.	v	iii	v
v	c			Dog dayes	iiii	vi	v	vi
vi	d	viii	Id.	ende.	vi	vii	vii	vii
vii	e	vii	Id.	Nati. of Eli.	viii	viii	ix	viii
viii	f	vi	Id.	Nati. of Ma	Abdias. i.	ix	Jonas. i.	ix
ix	g	v	Id.		Jon. ii. iii.	x	iiii	x
x	a	iiii	Id.		Miche. i.	xi	Mich. ii.	xi
xi	b	iii	Id.		iii	xii	iiii	xii
xii	c	Prid.	Id.		v	xiii	vi	xiii
xiii	d				vii	xiiii	Naum. i.	xiiii
xiiii	e	xviii	kl.	Holy crosse.	Naum. ii.	xv	iii	xv
xv	f	xvii	kl.	Æquinoct.	Abacu. i.	xvi	Abac. ii.	xvi
xvi	g	xvi	kl.	autumnale.	iii	xvii	Soph. i.	i. Cor. i.
xvii	a	xv	kl.	Lambert.	Soph. ii.	xviii	iii	ii
xviii	b	xiiii	kl.		Agge. i.	xix	Agge. ii.	iii
xix	c	xiii	kl.		Zach. i.	xx	Zach. 2. 3	iiii
xx	d	xii	kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi	kl.		Eccl. 35.	xxii	Eccl. 38.	vi
xxii	f	x	kl.		Zach. vii.	xxiii	Zach. viii	vii
xxiii	g	ix	kl.		ix	xxiiii	x	viii
xxiiii	a	viii	kl.		xi	xxv	xii	ix
xxv	b	vii	kl.		xiii	xxvi	xiiii	x
xxvi	c	vi	kl.	Cipian.	Mala. i.	xxvii	Mala. ii.	xi
xxvii	d	v	kl.		iii	xxviii	iiii	xii
xxviii	e	iiii	kl.		Tobi. i.	Mark. i.	Tobi. ii.	xiii
xxix	f	iii	kl.		Eccl. 39.	ii	Eccl. 44.	xiiii
xxx	g	Prid.	kl.	Hierome.	Tobi. iii.	iii	Tob. iiii.	xv

October hath xxxi dayes.

ryseth 6.mi.35
falleth 5.mi.25

					Morning prayer, ii. Lesson.	Euening prayer, ii. Lesson.	
i	A	Kalend.	Remige.	Tobi.v.	Mark.iiii.	Tob.vi.	i.Cor.16.
ii	b	vi. No.		vii	v	viii	ii. Cor.i.
iii	c	v. No.		ix	vi	x	ii
iiii	d	iiii No.		xi	vii	xii	iii
v	e	iii No.		xiii	viii	xiiii	iiii
vi	f	Prid. No.	Fayth.	Judith.i.	ix	Judith. ii	v
vii	g	Nonis.		iii	x	iiii	vi
viii	A	viii Id.		v	xi	vi	vii
ix	b	vii Id.	Dennis.	vii	xii	viii	viii
x	c	vi Id.		ix	xiii	x	ix
xi	d	v Id.		xi	xiiii	xii	x
xii	e	iiii Id.	Sauior.	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edwarde.	xv	xvi	xvi	xii
xiiii	g	Prid. Id.		Wisd.i.	Luke vi.i.	Wis.ii.	xiii
xv	A	Idus		xii	vi.i.	iiii	Gala.i.
xvi	b	xvii kl.	Nouemb.	v	x	vi	ii
xvii	c	xvi kl.	Etheldreue.	vii	ii	viii	iii
xviii	d	xv kl.	Luke Euan	Eccl.ii.	iiii	Iob i.	iiii
xix	e	xiiii kl.		Wis.ix.	v	Wis.x.	v
xx	f	xiii kl.		xi	vi	xii	vi
xxi	g	xii kl.		xiii	vii	xiiii	Ephes.i.
xxii	A	xi kl.		v	viii	xvi	ii
xxiii	b	x kl.		xvii	x	xviii	iii
xxiiii	c	ix kl.		xix	x	Eccle.i.	iiii
xxv	d	viii kl.	Crispine.	Eccle.ii.	xi	xii	v
xxvi	e	vii kl.		iii	xii	v	vi
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil.i.
xxviii	g	v kl.	Sim. & Iud.	Iob.24.25.	xiiii	Iob.42.	ii
xxix	A	iiii kl.		Eccle.8.	xv	Eccl.ix.	iii
xxx	b	iii kl.		x	xvi	xi	iiii
xxxi	c	Prid. kl.	Fast.	xii	xvii	xiii	Colos.i.

November hath xxx. dayes.

ryseth 7.mi.34
falleth 4.mi.26

					Morning prayer. ii. Lesson.	Euening prayer, ii. Lesson.	
i	d				Wisd.iii.	Heb.xi.ru	Wisd.v.	Apoc.xix.
ii	e	iiii	No.		Eccl.14	Luk.xviii	Eccl.xv.	Colos.ii.
iii	f	iii	No.		xvi	xix	xvii	iii
iiii	g	Pyd	No.		xviii	xx	xix	iiii
v					xx	xxi	xxi	i.Thes.i.
vi	a	viii	Id.	Leonard.	xxii	xxii	xxiii	ii
vii	b	vii	Id.		xxiiii	xxiii	xxv	iii
viii	c	vi	Id.		xxvii	xxiiii	xxviii	iiii
ix	d	v	Id.		xxix	John.i.	xxx	v
x	e	iiii	Id.		xxxi	ii	xxxii	ii.Thes.i.
xi	f	iii	Id.	S.Martin.	xxxiii	iii	xxxiiii	i
xii	g	Pyd.	Id.		xxxv	iiii	xxxvi	iii
xiii	a			Byce.	xxxvii	v	xxxviii	i.Tim.i.
xiiii	b	xviii	kl.	Decembris.	xxxix	vi	xl	ii.iii.
xv	c	xvii	kl.	Pachute.	xli	vii	xlii	iiii
xvi	d	xvi	kl.		xliii	viii	xliiii	v
xvii	e	xv	kl.	In.	xlv	ix	xlvi	vi
xviii	f	xiiii	kl.		xlvi	x	xlviii	i.Tim.i.
xix	g	xiii	kl.		xlix	xi	l	ii
xx	a	xii	kl.	Edmũd king.	li	xii	Baruc.i.	iii
xxi	b	xi	kl.		Baruc.ii.	xiii	iii	iiii
xxii	c	x	kl.	Cicilie.	iiii	xiiii	v	Titus i.
xxiii	d	ix	kl.	Clement.	vi	xv	Esa.i.	ii.iii.
xxiiii	e	viii	kl.		Esai.ii.	xvi	iii	Phile.i.
xxv	f	vii	kl.	Katherine.	iiii	xvii	v	Heb.i.
xxvi	g	vi	kl.		vi	xviii	vii	ii
xxvii	a	v	kl.		vii	xix	ix	iii
xxviii	b	iiii	kl.		x	xx	xi	iiii
xxix	c	iii	kl.	Fast.	xii	xxi	xiii	v
xxx	d	Pyd.	kl.		Prou.xx.	Actes.i.	Prou.xxi.	vi

Note that the beginning of the xxvi. Chap. of Eccles. vnto (But when one is.) &c. must be read with the xxv. Chapter.

		ryseth / fallet's		8.mi.12 / 3.mi.48	Morning prayer. ii.Lesson.		Euening prayer. ii.Lesson.	
i	f				Esai.xliii.	Actes.ii.	Esa.xv.	Heb.vii.
ii	g	iiii No.			xvi	iii	xvii	viii
iii		iii No.			xviii	iiii	xix	ix
iiii	b	Pzid. No.			xx.xxi.	v	xxii	x
v	c				xxiii	vi	xxiiii	xi
vi	d	viii Id.	Nicholas.		xxv	vi.vii	xxvi	xii
vii	e	vii Id.			xxvii	vi.vii	xxviii	xiii
viii	f	vi Id.	Cõcep.Ma.		xxix	viii	xxx	James i.
ix	g	v Id.			xxxi	ix	xxxii	ii
x		iiii Id.			xxxiii	x	xxxiiii	iii
xi	b	iii Id.			xxxv	xi	xxxvi	iiii
xii	c	Pzid. Id.			xxxvii	xii	xxxviii	v
xiii	d		Lucie.		xxxix	xiii	xl	i.Pet.i.
xiiii	e	xix kl.	Januarii.		xli	xiiii	xlii	ii
xv	f	xviii kl.			xliii	xv	xliiii	iii
xvi	g	xvii kl.	O sapientia.		xlv	xvi	xlvi	iiii
xvii		xvi kl.			xlvii	xvii	xlviii	v
xviii	b	xv kl.			xlix	xviii	l	ii.Pet.i.
xix	c	xiiii kl.			li	xix	lii	ii
xx	d	xiii kl.	Fast.		liii	xx	liiii	iii
xxi	e	xii kl.			Pzo.xxiii.	xxi	Pzo.xxiiii	i.John.i.
xxii	f	xi kl.			Esa.lv.	xxii	Esai.lvi.	ii
xxiii	g	x kl.			lvii	xxiii	lviii	iii
xxiiii		ix kl.	Fast.		lix	xxiiii	lx	iiii
xxv	b	viii kl.			Esa.ix.	Luk.ii.	Esa.vii.	Titus.iii.
xxvi	c	vii kl.			Pzou.28.	Act.vi.vii	Eccles.4.	Acts.vii.
xxvii	d	vi kl.			Eccles.v.	Reuel.i.	Eccles.6.	Reu.xxii.
xxviii	e	v kl.			Iere.xxxi	Acts.xxv.	Wisd.i.	i.John.v.
xxix	f	iiii kl.			Esa.lxi.	xxvi	Esa.lxii.	ii.John.
xxx	g	iii kl.			lxiii	xxvii	lxiiii	iii.John.
xxxi		Pzid. kl.	Siluester.		lxv	xxviii	lxvi	Jude.

for holy dayes and none.

That is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

BIBLIOTHECA

beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it bee Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of Nouember.

ORLEANS · BIBLIOTH

THere was neuer any thing by the wit of mã so well deuised, or so sure established, which in continuance of time hath not bin corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called diuine seruice. The first originall and ground whereof, if a man woulde search out by the auncient Fathers, he shal finde that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should bee read ouer once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath bene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responds, Uerses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe